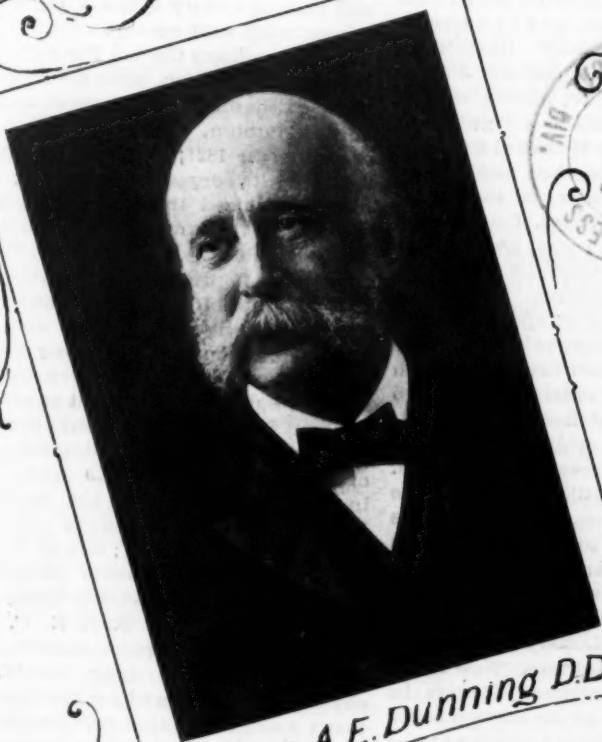
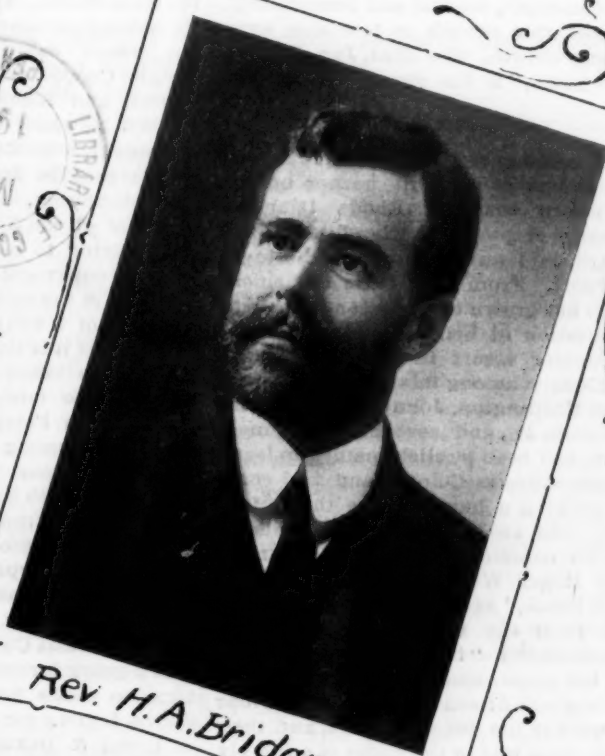


Zion's Herald

WEDNESDAY, FEBRUARY 28, 1906

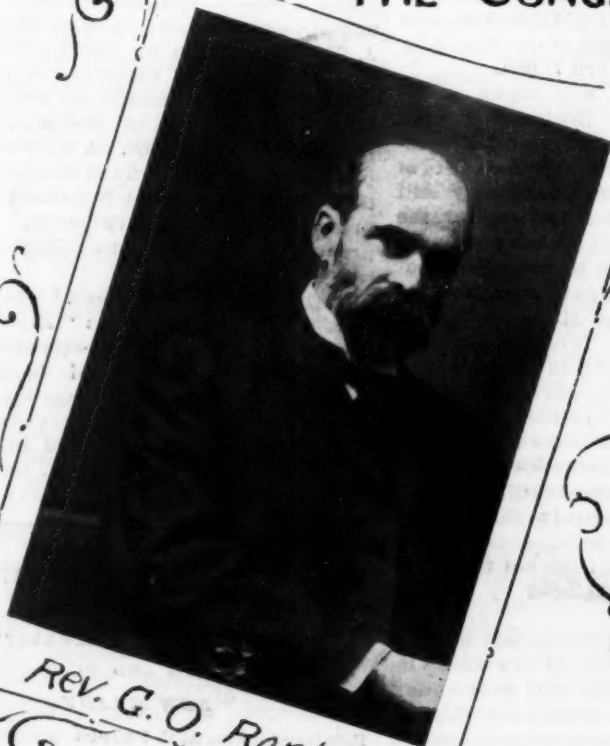


Rev. A.E. Dunning D.D.



Rev. H.A. Bridgman

**Four Members
of the Editorial Staff of
THE CONGREGATIONALIST**



Rev. G.O. Rankin



Mr. Geo. P. Morris

The Field Secretary's Corner

DURING my canvass with Dr. E. C. Bass, at Tabernacle Church, Providence, I was privileged to visit the widow of Mr. Francis Nicholson, the local preacher who led the first prayer-meeting and preached the first sermon in the hall on Westminster Street, in 1882. Mr. Nicholson was the first Sunday-school superintendent, and one of the three class-leaders; his name was also first on the list of stewards and trustees, of which board he was president. A "good man, simple, unostentatious, faithful and hopeful, a tower of strength, trusted and trustworthy, who loved this church as few men ever loved any church, who died, Jan. 30, 1901, aged 60 years," is the record against his name.

On the first day of May, 1638, there landed on the shores of a small harbor on the southwestern coast of Rhode Island a little party of pioneers, who, fifteen days afterward, laid out and named the town of Newport. From that little settlement Newport has grown to its present size, with the reputation of being the most fashionable summer resort in the world. The leading spirits among this little band were William Coddington, John Clark, William Hutchinson, Jr., and several others, most of whom had been publicly named to leave the Massachusetts Colony, and had come hither seeking a haven where they might worship God according to the dictates of their own conscience. Through the influence of Roger Williams, Aquidneck, the "Isle of Peace," had been previously purchased from the Chiefs Canonius and Miantonomi for "forty fathom of white beads, ten coats, and twenty hoes." The island is about fifteen miles long and four miles wide in the broadest part, and their landing place was in the midst of a thickly wooded swamp. The story is told that three of the settlers hired several Indians to clear away the underbrush for a coat, the large buttons of which they strung for a necklace. Roger Williams wished the place to be named "Patmos," but his idea was overruled, and it was named Rhode Island because it was said to resemble the Isle of Rhodes in the Mediterranean. At an early date the population of Newport was largely made up of Baptists, Antinomians, and Quakers, and a little later were added Jews, Moravians, and Presbyterians, sects upon which the settlers of Massachusetts Bay looked in holy horror. Indeed, the colony of Aquidneck was regarded as so heretical that it was not included in the league of the United Colonies, and the Puritan prejudice against the locality did not die out until the present century.

The city contains today many places of historical interest, which I have neither time nor space to describe. Its quaint old mansions and meeting-houses, its narrow streets and ancient graveyards, are full of interest to the antiquarian. Perhaps the most widely known object in all Rhode Island is the famous old Stone Mill in the centre of Touro Park. This has been immortalized in the verses of "The Skeleton in Armor," by Longfellow, while its origin and age have been the subjects for discussion by scientists and historians on both sides of the Atlantic for generations. It is a circular structure some 25 feet high, standing on eight arched piers or columns, built of rough stone work, slate and brittle gneiss combined with smooth stones from the beaches, all strongly bound together by a powerful cement or mortar that withstands the ravages of time.

Few things are known regarding the early history of Methodism in Newport. It is said that George Whitefield, on his wonderful itinerant journey, preached here in the month of September, 1740, being the first Methodist minister who ever visited these parts. Jesse Lee, the founder of New England Methodism, came fifty years later, and, as he records it, was entertained at the home of one "Brother Green, a New Light Baptist." On the last day of June, 1780, he preached his first sermon in Newport, probably in the old church, then standing on Division Street. The following year Francis Asbury preached here, and in succeeding years came Freeborn Garretson, Ezekiel Cooper, George Pickering, Joshua Taylor, and Bishop Coke, among others. In 1806 Newport was made a regular appointment, with Reuben Hubbard preacher in charge. He first preached in the First Baptist church, and later in the senate chamber of the State House, from which place, owing to lack of room, he, with his growing congregation, removed to Assembly Hall in the same building. Very soon the need of a church building became apparent, and it is interesting to note that the project was taken up and carried through as a private business enterprise by two men, James Perry and Benjamin Wightman, both among the original incorporators, but neither members of the church. They are said to have suffered considerable loss by the transaction. Some strange schemes were resorted to for raising funds to aid this enterprise, among them being a lottery, which was thus advertised in the *Newport Mercury* for June 5, 1807: "Newport Methodist Chapel Lottery. 10,000 Dollars a-going for only 5 Dollars. Now is the time to make your fortune. Tickets in above Lottery for sale at the auction room of Lopez & Dexter, where a scheme of the Lottery may be seen. *It is hoped that those who wish to encourage religion, laying aside the prospect of a fortune, will call and purchase liberally.* No deduction from prices." A ticket issued for this lottery, which, however, never came off, is now in the possession of the church, having been purchased by Governor Nathaniel Bullock while a student at law with William Hunter in this city, and presented to the church by William P. Sheffield, April 7, 1884.

The work of erection was begun in the early fall of 1806, with Benjamin Pitman as master builder, some of the direct descendants of whom are still members of the church. In the auditorium may still be seen the carved cornice around the ceiling, which he is said to have wrought with his own hands. In May, 1807, dedicatory services were held, and the building was pronounced the best Methodist chapel in the Eastern States. It is believed to be the first Methodist church in America, and probably the first in the world, which was provided with a steeple, a bell and pews, though these accessories were not uncommon among other denominations. The old steeple remains still unchanged, an excellent example of the graceful architecture of that time, but the first bell is gone and the original square pews of the old-fashioned type were long ago replaced by those of more modern style.

Like other churches, this society has had its ups and downs, but on the whole its growth has been steady and substantial. During the pastorate of Rev. Joel Knight (1842-'43), Newport was strangely moved and mightily shaken by a revival which, starting in the Methodist church, spread and grew until it embraced every congregation and practically all the people in the

town. All classes of citizens became interested in the subject of personal religion, business in many lines was in a large measure suspended, and the services in this church, and later in others, were attended night and day by thronging crowds. Converts were numbered by scores, and even hundreds, and though a very large proportion of these went to other churches, the membership of the Methodist society at the end of the Conference year was 306, including probationers — the high water mark in all its history to this day. During Mr. Knight's pastorate, also, the sum of \$1,200 was expended for repairs and improvements to the house of worship, which included the raising of the building and placing a story beneath for a Sunday-school room and vestry.

Four daughters the old First Church has given to Methodism, upon all of whom she looks with maternal affection and pride: Little Compton, where the first class was organized in 1821; what is now known as Thames St., organized in 1856; Middletown, organized the following year; and the Swedish Church in 1886. In addition, one grandchild — the society at Wakefield being the offspring of Thames St. During the pastorate of Rev. E. S. Stanley in 1869, various improvements were made at an expense of about \$2,500. During the pastorate of Rev. Dudley P. Leavitt the parsonage was built and furnished at an expense of about \$6,500, no debt being incurred. A great revival occurred during the pastorate of Rev. E. M. Smith in 1879, which resulted in large accessions to the membership. Dec. 16, 1881, the old church building was badly damaged by fire; but, as is often the case, great improvements resulted from what seemed an irreparable disaster. During the pastorate of Rev. E. C. Bass in 1892-'96, the mortgage indebtedness of \$6,500, which had long burdened the church, was lifted, and for the first time in many years the church was free from debt. During the last two years improvements amounting to over \$7,000 have been made. The church was renovated throughout, the decoration being in harmony with the old colonial idea which first prevailed — simple, yet rich and harmonious; and the effect as one enters is restful and worshipful.

The church is fortunate in having as the superintendent of its Sunday-school Hon. J. W. Horton, who for thirty-seven years has served in that capacity. Mr. Horton is the present chairman of the Police Commission of the city of Newport, an ex-mayor and ex-senator. A man of many public duties, he still finds time to attend the regular services of the church, being present at, and participating in, the prayer-meeting with untiring regularity.

At the close of my sermon I was greeted by a gentleman who said: "ZION'S HERALD has been in my home ever since I was born." He was Mr. G. M. Lovejoy, the son of an honored minister of the church, Rev. John Lovejoy, who served in 1854, and whose name is ever held in grateful memory.

F. H. MORGAN.

36 Bromfield St., Boston.

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or

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Growth of Canadian Trade

WHILE the United States has no great reason to fear Canada as a competitor in commerce, Canadian trade has of late been making marked advances. The aggregate trade of Canada for the seven months ending with January last was \$44,261,143 greater than for the same period last year. The seven months show a greater volume of business by over \$66,000,000 than the whole year of 1897, when the British preference was adopted. The imports for the period mentioned were \$156,259,403 compared with \$140,484,425 the previous year, and the exports were \$150,834,433 compared with \$125,230,493. An advance has been observable in every branch of trade. The output of the mines has increased by over \$500,000, the fisheries by over \$3,500,000, the forests by \$1,500,000, animals and their products by \$4,500,000, manufactures by \$1,750,000, and agriculture by nearly \$14,000,000. The total aggregate trade for the seven months under review was \$323,616,803, as against \$279,355,660 the previous year. This is one of the best trade statements ever given out by the Canadian customs department.

Progress of the South

THE industrial awakening of the South is attracting attention all over the country. For some time past the Southern papers have been full of it. According to a writer in the *Review of Reviews*, the assessed valuation of property in the South during the past twenty-five years has more than doubled. Over ten times more capital is now invested in cotton mills than in 1880, while the capital invested in all manufacturing pursuits has increased nearly six times in the same period. The railroad mileage has tripled. Between 1880 and 1905 the South increased the number of its cotton spindles from 667,000 to 9,205,000, and the consumption of cotton in its mills from 225,000 to 2,163,000 bales. The force of these figures will be perceived when it is noted that while, in 1880, New England and all the country outside of the South consumed 1,350,000 bales, or six times as much as the South, in 1905 2,282,-

900 bales were consumed outside of the South, or but a few thousand more than were used within its bounds. The South is producing a large amount of iron, and has mined 66 per cent. more bituminous coal than the output of bituminous coal for the entire United States twenty-five years ago. In the South there is a total of 62,957 square miles of rich coal lands as compared with a combined total for Great Britain and Germany of 12,600 square miles. The next quarter of a century is likely to bring to the South a marvelous development in the line of a broader diversification of manufactures, the making of goods of finer finish, the introduction of labor-saving inventions, and the cultivation of numerous small industries which in the aggregate will bulk very large.

Instruction in Salesmanship

AS competition in business becomes keener, more and more attention is being given to such details as the attitude and language of the salespeople, who are supposed to attract customers, but who in many cases repel them. The personal equation enters into business as well as into everything else, and an attractive personality has a real commercial value. It is a somewhat belated appreciation of this fact that not only has led a considerable number of private establishments to inaugurate and conduct classes in salesmanship, but has also induced the public school authorities of Boston to make salesmanship a feature of the work at the Bigelow evening school. This unique course is now in its second year, and has the hearty co-operation of the big department stores of this city. The class was originally organized by Miss Diana Hirschler, for several years past welfare manager of a noted firm in Boston. The class listens to two lectures a week — one from Miss Hirschler, and the other from a volunteer from one of the stores, usually the head of an important department. The class instruction is aimed at breaking up that stolid indifference which is characteristic of many would-be salespeople, and to convince the latter that their welfare is identical with the advantage of their employers. Special attention is given to the language which the salespeople should use. Officiousness, garrulity, sharpness of tone and irritation, are decidedly condemned. The salesman is taught to maintain a certain expectant reserve, and to stand as the embodiment of potential usefulness. Incidentally the whole intellectual life of the salesgirl — too often conspicuous by its absence — is elevated and broadened. Life gains in inspiration as it enlarges in opportunity, and self respect and self-control replace, to the satisfaction of all

concerned, self-advertisement and a silly forwardness.

Epochal Transportation Decision

A DECISION as to transportation which may fairly be called epochal, and which is to be ranked in the same category as the famous one which overthrew the Great Northern merger, was rendered by the undivided bench of the U. S. Supreme Court, Feb. 19, when it laid down the new principle that railroads cannot deal in the commodities which they haul over their lines. The part of the decision which relates to the Interstate Commerce Act, defining in broad terms the view which should govern legal decisions resting on constructions of that act, is like a new Declaration of Independence, and shows that the Supreme Court is out for the "square deal." The Supreme Court holds that the great purpose of that act to regulate commerce was to secure equality of rates to all and to destroy favoritism. To this extent and for these purposes the statute is remedial, and is, therefore, "entitled to receive that interpretation which reasonably accomplishes the great public purpose which it was enacted to subserve." The case thus passed upon by the Supreme Court involved a charge of discrimination in favor of the New Haven road by the Chesapeake & Ohio in freight rates, and it is now held that the latter road unjustifiably disregarded the economic conceptions upon which the Interstate Commerce law rests. The decision of the Supreme Court is a very broad one, and may affect adversely the private car lines. It greatly strengthens the hands of Congress and of the Interstate Commerce Commission. The finding of the court does not touch the matter of reasonableness of rates, but it does prevent inequality of rates — a far more important consideration. If the courts or if Congress should declare the private-car lines common carriers, they will by this decision at once come under the operation of the Interstate Commerce Act.

Journalism in China

THE present unrest in China is largely due to the active propaganda of the students who have returned full of new ideas from Japan or from Europe, and also in large part to the newspapers, which, despite the difficulties due to the difference in the dialects, are rapidly increasing all over China. Besides the foreign publishing business, which is extensive — Shanghai having no less than five daily newspapers and six weeklies in foreign languages, including French and German — and in addition to rather numerous religious papers pub-

lished in Chinese by the various missions, native newspapers are being started all over the empire in colloquial dialects, which are passing through much the same mixed process which has characterized the experience of American newspapers hitherto. Many irresponsible publications are issued, and the means adopted to keep them alive have a striking similarity to those employed by irresponsible parties in many places in the United States. Blackmail and other evils afflict many communities. Some of the journals develop into paying properties and prove to be responsible publications. Much of the anti-foreign and anti-dynastic agitation in China may be traced to these papers. Papers in China are hampered by comparatively poor mail facilities, and furnish relatively little news, but their circulation often makes up in quality what it lacks in quantity.

Insurance Reforms Recommended

THE joint Armstrong committee of the New York Legislature, which was appointed seven months ago to investigate life insurance, has presented a report recommending many reforms, urging real mutualization, and censuring various insurance magnates and officials. The report condemns assessment insurance; strongly approves of the control of officeholders by the policy holders of the mutual companies; recommends the mutualization of all stock companies; prohibits investments in stocks; recommends the prohibition of syndicates; advocates the annual distribution of dividends and condemns deferred dividends; recommends the limitation of the new business of big companies to \$150,000,000 a year; advises that the use of money for campaign contributions be made a criminal offense; restricts lobbying; while deeming it unwise to limit salaries by statute, recommends that all salaries over \$5,000 be fixed by the full board of directors; advises for uniformity of commissions and against bonuses, prizes, and other special inducements; suggests that receiving of rebates should be made a misdemeanor; and urges the greatest publicity in the annual statements of companies. The report is attracting wide attention. It is to be regretted that the committee did not go so far as to advise against all lobbying at the State capital. It unfortunately failed to recommend measures to meet the evil of so-called industrial insurance, and to abate the waste and extravagance which attend the administration, as now carried on, of a system where the cost of insurance is at least a third higher than it would need to be if all life insurance were placed upon a safe yet non-competitive basis of inexpensive solicitation.

King's Speech Discusses Home Rule

KING EDWARD VII. opened, on Feb. 19, the second Parliament of his reign, reading his speech in the "Gilded Chamber" amid a brilliant scene. The King's speech, which, as is usual with such royal addresses, was rather colorless, brought to the fore the subject of home rule, stating that the Ministry has under consideration a plan

for "improving and effecting economies in the system of government for Ireland, and for introducing therein means for associating the people with the conduct of Irish affairs," "so far as existing circumstances permit." The subject of Ireland, thus pointedly referred to, was discussed in the speeches made in reply to the address from the throne in the House of Lords, where Lord Lansdowne, assuming his new rôle of leader of the Opposition in the upper House, pointed out certain dangers connected with the proposed change, and in the House of Commons, where Joseph Chamberlain in a brilliant speech attacked the Government at all points, and especially on its South African policy, while distinctly throwing down the gauntlet regarding home rule for Ireland. Under the spirited leadership of Mr. Chamberlain the small coterie of Unionists in the Commons took heart. The Premier's reply was lengthy, the speaker assuming that his position was one of such strength that he could afford to be generous. The Irish Nationalists are divided on the reference to Ireland in the King's speech. John Redmond boldly announces that nothing short of complete self-government will satisfy the Irish, while some of the less radical Irish members intimate that a modified form of home rule would be acceptable. Colonel Saurderson, the leader of the Orangemen, has set forth, in an amendment to the speech from the throne, the apprehensions of the loyal minority in Ireland in view of the declarations of the present Ministry. The Laborites profess to be well pleased with the clause in the King's speech affecting their special interests.

Bills Passed by Congress

AFTER fifteen years of more or less serious discussion of the subject the Senate, on Feb. 21, passed the Pure Food bill, by a vote of 63 to 4. The bill, which is the amended Heyburn measure, makes it a misdemeanor to manufacture or sell adulterated or misbranded foods, drugs, medicines, or liquors in the District of Columbia, the Territories, and the insular possessions of the United States, and prohibits the shipment of such goods from one State to another, or to a foreign country. It also prohibits the receipt of such goods. In the case of corporations officials in charge are made responsible. If the chief of the Bureau of Chemistry of the Department of Agriculture finds that the law has been violated, he is instructed to report the facts to the U. S. district attorney, who in turn is required to institute proceedings in the Federal courts. The bill also defines the standards for the goods made or sold. The President has declared in favor of the unamended Hepburn Rate bill, and the Senate committee has agreed to report that bill without amendment, reserving to the members of the committee freedom of action with regard to amendments offered in the Senate. The selection of Senator Tillman to report the bill was one of the surprises of politics. Doubts are freely expressed by such economic experts as President Hadley as to the desirability of making the Interstate Commerce Commission a court of last resort, without the

possibility of judicial review. The House has passed bills making gambling unlawful in the Territories, requiring statistics to be taken on insurance, fisheries, electrical industries, savings banks and crimes, and making an appropriation for the purchase of coal lands on the island of Batan in the Philippines.

Ex-Speaker Henderson Dead

DAVID B. HENDERSON, formerly speaker of the House of Representatives, and a gallant veteran of the Civil War, died last Sunday at Dubuque, Iowa. He was born in Scotland in 1840. In 1861 he enlisted in an Iowa regiment. He was severely wounded at Fort Donelson and at Corinth. After the war he practiced law in Iowa, and was elected as representative to the 48th Congress. He distinguished himself in Congress as a bold but fair fighter. He was elected speaker of the House in 1899 as the successor of Thomas B. Reed. Speaker Henderson was regarded as an eminently fair man, not loving strife for its own sake, while possessed of great energy, and with the Scotch tenacity of purpose. He was a great favorite with Grand Army men, but never showed any tendency to put the military above the civil arm, and had a brave soldier's horror of war. He denounced militarism, and gave himself to the development of the agencies of peace. As a lawyer he was able, alert and cool, retaining his nerve and judgment under all circumstances.

National Congress on Divorce Meets

THE National Congress on Uniform Divorce Laws convened in Washington, D. C., Feb. 19. Governor S. W. Pennypacker, of Pennsylvania, who called the Congress last summer, was elected president, and made a lengthy address to the delegates, who numbered about one hundred, only four of them being women. All but three of the States of the Union were represented. Governor Pennypacker declared that it is impossible to overestimate the importance of the problem of divorce, sketched the beginning and growth of the evil, pointed out that in 1903 there were 70,000 divorces, and urged that the Congress should, after due deliberation, give utterance to a conservative sentiment on the subject which may be approved by all the good people of America, and have the effect of checking a monstrous evil. The Congress discussed the list of causes for divorce, and adopted a recommendation declaring for absolute divorce, and also a resolution designed to render even more stringent the laws pertaining to the migratory character of divorces, agreeably to the aim and spirit of the Massachusetts Act on that subject.

A "haystack" rally was held under the auspices of the Boston Congregational Club at Tremont Temple on Monday evening, the chief speaker of the evening being Dr. Arthur H. Smith, the noted Chinese missionary, and authority on Chinese affairs. Much enthusiasm was evoked by the addresser. The Boston Congregational Club is gradually enlarging its borders and is addressing itself more and more to the great problems of the times.

The Congregationalist's Ninetieth Birthday

OUR Boston contemporary, the *Congregationalist*, celebrates this week ninety years of life. Our constituency may be interested in the event because of the record, because of the service rendered to the church at large by our rival, and also because of the relations — amicable in the main — which have existed between New England's Methodist and Congregational organs during the years that have intervened since Nathaniel Willis established the *Boston Recorder* in 1816, and since ZION'S HERALD was founded in 1823.

The record of Nathaniel Willis' conversion in Portland, Maine, under the preaching of the famous Edward Payson, and of his various journalistic and business enterprises prior to removing to Boston in 1812, is an interesting one, but not to be dwelt on here. As a printer with offices at what is now the corner of Franklin Alley and Court Street, he set up his shop, and began the struggle for business, at the same time cherishing the ideal of founding a religious newspaper. The religion he himself believed in he wished to disseminate. Encouragement was not always had from the clergy. Thus Park Street's pastor said he "never heard of such a thing as religion in a newspaper; it would do in a magazine." Jedediah Morse, of Charlestown (father of S. F. B. Morse), was kinder than Dr. Griffin, and his son Sidney wrote a prospectus for the new journal in 1815, which Willis printed and circulated; and on the strength of five hundred subscribers secured by this document, the paper was issued early in 1816.

The lineage of the *Congregationalist* is complicated enough to test the skill of a clever D. A. R. genealogist. Nathaniel Willis — father of N. P. Willis and Fanny Fern, and also founder of the *Youth's Companion* — beget the *Boston Recorder* in 1816, as did Gerard Hallock the *Telegraph* in 1824. After a few months of single life the *Telegraph* was wedded to the *Recorder*, and under the firm name of the *Recorder and Telegraph* (but commonly known as the *Recorder*) the journal lived on until, in 1849, another marriage occurred with the *Puritan*, which Rev. Parsons Cooke had founded in Lynn and Salem in 1839. This is one side of the family history in brief. Now for the other:

In 1849 the *Congregationalist* was born of the union of well-to-do laymen's money and Andover Seminary's desire for a journal more liberal than the *Recorder and Puritan*, Edward Beecher being the most notable of its editorial board, and Prof. E. A. Park and Rev. R. S. Storrs its most renowned editorial contributors. Its projectors claimed for it that it would be conducted in a liberal spirit — which was not true of the *Recorder*; that it would champion the great moral reforms of the day — slavery and temperance; and that it would not be the organ of a party within the denomination, or of any particular theological seminary, as was so often the case with religious journals in those days. In 1851 the *Congregationalist* absorbed the *Christian Times*. In 1867 it was wedded to the

Recorder, and the title ran *Congregationalist and Recorder* until 1870, when again it became only the *Congregationalist*.

Of the men, beginning with Nathaniel Willis, who as editors have been connected with the journals above named in the past, most of them have faded entirely out of the mind of the church or the public, save on reminiscent occasions, so evanescent is journalistic fame and power. Ability unless transcendent, and consecration however devoted, do not make reputations of permanent renown in journalism. The Storrses, Sr. and Jr., Edward Beecher, Gerard Hallock, Calvin E. Stowe, H. B. Smith, Geo. E. Day, Ray Palmer, were large men in their time and added weight to journals for which they wrote or which they edited, but their greater work was done in other spheres. Of the editors-in-chief who figure in the past history of the paper two stand out notably. Parsons Cooke, of Lynn, founded the *Puritan*, and in its columns and in the daily press fought the Liberalism of his time with an adroitness, pugnacity and pertinacity which made him a dreaded controversialist from 1840 to 1862. The *Recorder*, which was too stiffly conservative and too polemical for the liberal wing of the denomination, led by Prof. Park of Andover, was too lenient and liberal to suit Mr. Cooke's mind and heart, and so the stern name of *Puritan* was revived, and the sword whetted for Arminians, Universalists, Unitarians, and the like. It is painful now to read column after column which he fed his readers from week to week, minor incidents and stray expressions of the theological warfare taking space that now is devoted to news of Christian development throughout the world, the old animosity and bitterness being transformed into friendly correction, or politely expressed dissent, if displayed at all.

The name of Henry Martyn Dexter, D. D., first appeared in connection with the *Congregationalist* in 1851, when he and the famous Rev. Dr. E. N. Kirk, of the Mt. Vernon Church, became contributing editors; but not until 1867, following the consolidation with the *Recorder*, did he resign his pastorate of what is now Berkeley Temple, Boston, and become an owner and editor-in-chief, a position he held until his death, in 1890. He brought to the paper a pungent, incisive style, positive convictions, and the tone of authority on all matters pertaining to polity and history so far as they had to do with American Puritanism, the Pilgrim Fathers, and the development in New England of a Congregational State Church. He was not without humor, appreciated a lighter touch than his own, believed profoundly in the independent polity, and had at his fingers' end, as no other man in this country, the history and the literary history of Puritanism. Moreover, he had in his partners, Messrs. Richardson and Greene, men of enterprise and sagacity, and under their joint management the paper soon attained a circulation and influence it never had had before, equaled by few journals of its

class in the country, and maintained now.

Later, when controversy arose over Andover Seminary's professors' teachings, and broke out in the American Board over eschatological, theological tests imposed on missionary candidates, Dr. Dexter committed the *Congregationalist* to the conservative party in the controversy, and fought for it in such a way that he forced renewed discussion of establishing in Boston a liberal Congregational weekly, which, however, never came, the dissatisfied faction finding in the *Christian Union*, edited by Mr. Beecher and Dr. Lyman Abbott, the defender and propagandist they desired.

One cannot scan the files of the venerable, firmly established, and widely-circulated *Congregationalist* — it goes wherever there are New Englanders scattered over the world — without realizing how much it did, along with other journals of its class, but in its case pre-eminently so, to build up a taste for literature as well as the religious life. More formerly than now the religious weekly was the kind friend of aspiring authors, and the generous remunerator of those who had arrived. Gail Hamilton, Lucy Larcom, Elizabeth Stuart Phelps, Rose Terry Cooke, Grace Greenwood, Margaret Sangster, Harriet Prescott Spofford, J. G. Whittier, J. T. Trowbridge, Hezekiah Butterworth, C. C. Coffin, Austin Phelps, J. S. C. Abbott, T. T. Munger, and Washington Gladden, were among those who a generation ago were frequent contributors to the *Congregationalist*. Its literary department and reviews of books always have been rated high by authors, publishers and readers. In the days when the religious weekly meant more relatively to the clergyman than it does now as his "guide and faithful friend" to crops, markets, politics, religion and theology, it also served him as about his only guide in the buying of books, which he then did to a greater extent than any other man in the community. He may hold no such place relatively at present, and he often subscribes to technical, literary and theological journals upon whose reviews he depends; but even now the religious weekly, with all the competition it has, is an agent in disseminating good reading and in guiding men to it, which few appreciate at its true value. In this service journals of the Congregational denomination have always been conspicuous.

Joseph Parker, like many another unconventional and bold figure in the pulpit, had felt the sting of conservative religious journalists' lashes — for religious journals normally defend the conventional and the orthodox — and he once drew an indictment of the profession of religious journalism in these words: "It is the hope of the devil," he said. "Its mean suspicious, its innuendoes against the orthodoxy of honest men, its anonymous attacks, its letters that are intended to provoke replies — these are the curse of our day. Without the vulgarity of crime, they are full of the deadliness of sin."

Taking the record from 1816 to 1906 of the journals which have fed their life

into the *Congregationalist* of today, and taking its own record since 1867, it must plead guilty, if it is honest, of having stoned some prophets who are now heroes, and of having scoffed at some heterodoxies which are now orthodoxy; and there were New England Methodist Arminians, who, if their spirits would speak, could bear testimony to stripes received from this Puritan, Calvinistic journal. But taking the long view and comparing the journal with its contemporaries through all the years, it has been fairly irenic and broad-visioned, a friend of learning, culture and true religion, usually sensible and far-sighted in its advocacy of social reforms, and it has welcomed to its columns from those who disagree with it, expression of contrary views.

Prior to the death of Rev. Dr. Dexter, Rev. Albert E. Dunning, then prominent in the position of secretary of the Sunday-school and Publishing Society, had joined the staff of the paper with the understanding that he would succeed to Dr. Dexter's place, which he did in November, 1890. With the death, in 1891, of Mr. Charles A. Richardson, the managing editor, Rev. Howard A. Bridgman, a graduate of Amherst College and Yale Seminary, who had been on the staff as assistant for some time, became managing editor; and his place as associate editor was taken in April, 1891, by Mr. Geo. P. Morris, who had had experience in New York daily journalism and had studied at Rutgers College and Johns Hopkins University. In 1895 Rev. Isaac O. Rankin, a graduate of Princeton, began regular contributions to the paper, and assumed partial supervision of its department of literature. Three years ago he joined the editorial staff. Trained experts in journalism, each happily supplementing the other, together they constitute an unusual editorial force, giving to the *Congregationalist*, as all newspaper men gratefully recognize, pre-eminent leadership and influence. Possessing the modern spirit and outlook, reverent toward the old but unafraid of the new, demanding that our sacred religion shall solve all problems and dominate all life and activities, they seek to incarnate the whole truth as it is in Jesus Christ. To furnish our readers—many of whom are unfamiliar with the paper—with an illustration of this fact, we republish a recent editorial entitled, "Professor Hale's Conversion:"

"That the son of Dr. Edward Everett Hale, who is probably the most distinguished living Unitarian, should publicly ally himself with evangelical Christianity naturally occasions much comment in both orthodox and liberal circles. The circumstances that led up to that important step by Prof. E. E. Hale, Jr., of Union College, Schenectady, were narrated by himself in a watch-night meeting at a Methodist church in Schenectady, and on page 84 we reprint his significant words. It is not the first time that a person reared in the Unitarian atmosphere has found the ultimate satisfaction of his deepest religious needs in an evangelical communion, but the transition has never been better described than in this bit of autobiography straight from the heart and mind of Professor Hale. We advise our readers to ponder it carefully. Because of its definiteness, quiet earnestness and its beautiful spirit, it is likely to take high place among the classic

documents of the spiritual life. It represents, too, the kind of response to sane and normal evangelism which we believe we shall find more and more, especially among the educated and refined members of society. The frank confession also makes it plain that the difference between Unitarianism and Orthodoxy is not confined to their respective interpretations of the person of Christ. In other important respects, such as penitence and prayer, the sense of sin, self-surrender and a personal relation to the Master, there have been in the past and still persist to some extent notable variances. From our point of view as orthodox Christians these are the elements that make the religious life deep, fruitful and joyous. At any rate, Professor Hale seems to have undergone a conversion as real as any known to history or to modern life. While not all look upon it as a sure token of disintegrating Unitarianism, we may all rejoice whenever any man in mature life sincerely and deeply 'experiences' religion, and we suspect that Dr. Hale himself, who is no narrow sectarian and who has cared more all his life to make Christians than to make Unitarians, will not take it

amiss now that a son of his has 'followed the gleam.' "

Fully supplied with every equipment needed in order to bring out a total product second to none, the *Congregationalist* presents an ideal which, with our almost insurmountable limitations, we cannot hope to attain. We have always been eager for its weekly visits, because it furnishes such an excellent working model, and is so suggestive in the line of the best religious journalism.

For the uniform courtesy, brotherliness and helpfulness which we have always received from our contemporary, we express most cordial appreciation, and congratulate it, as it so richly deserves, upon its well-lived and useful fourscore and ten years. We heartily bespeak for it a cumulative influence during the next ninety years. Chancellor J. R. Day, of Syracuse University, on another page, outlines prophetically the type of Christianity which religious journals are to magnify during that period.

CROWNING OF AN IDEAL MINISTER

TO Rev. Andrew Longacre, D. D., a devoted and beloved minister of Christ, came rest and reward on Sunday afternoon, Feb. 18, when, with those whom most he loved close about him, pain suddenly forever ceased, and his

len could say of him: "Never had a pastor a more generous and helpful predecessor." These four years of declining physical strength brought to him no arrest of mental activity, and his interest in the movements in church and community in which he could no longer participate was unabated. Nor was fascinating occupation denied him, for the artistic

gift, which from his boyhood had been a charm to his intimates and a resource for his own leisure, expressed itself in the painting of miniatures of his friends. So true was his eye, so steady his hand, that he has been able to produce at least a score and a half of these gems, which in many a household will be cherished as genuine works of art through the generations to come.

This reversion to early ideals is at once significant of the surrender which he made when he responded to the definite call to enter the ministry, and of a certain refinement of taste, a sensitiveness to natural beauty and to the inner meaning of thoughts and things which always tempered his social life and became a conspicuous note in all his preaching.

Whatever delight he might take in Lancelotti, Fénelon, and other great preachers—for the mystic ever appealed to him—he was never satisfied with his own sermons. He always wrote them, never read them, though his manuscript was as a rule before him; and though text and theme were many times repeated, for each occasion a new mold was cast, and thought and feeling, melted and fused, were run into it as though the new were all and the old had never been.



THE LATE REV. ANDREW LONGACRE, D. D.

chaste spirit entered upon the larger life long awaited. He had rounded out a singularly complete and luminous career of nearly seventy-five years, of which fifty-four had been spent in the ministry of the Methodist Episcopal Church. Four years ago he laid aside the active pastoral work of Madison Ave. Church in New York, retaining, however, his relation to the church as a pastor emeritus, and so illustrating the principles of his own gracious ministry that Dr. Wallace MacMul-

Sermon makers will understand this even where they themselves fail to practice the art of it. Thus came to him the searching and seeing eye which found the truth in the Word, and the skill in direct and convincing statement of it which made him not only conspicuous as a spiritual force in the pulpit, but in the opinion of those who have heard his preaching for two score years perhaps the best interpreter of the mind of the Master which the Methodist Episcopal Church has known for half a century. To this it is but just to add that the words of Dr. W. V. Kelley who, for the Missionary Board, presented at the funeral service a most apt and lucid characterization of the faithful man who for over twenty years had been a valued member of that body, when he declared that his power lay in the fact that "he himself transcended all his acts," were accepted by the large audience, every one of whom had the grounds for personal knowledge, as unexaggerated truth. In that congregation one could see those who had been familiar with his ministry in Baltimore, in Philadelphia, and in New York. With one accord they would say that, high born as Andrew Longacre surely was, exquisite in sensitiveness and well-furnished in social and intellectual resource, chaste in style and gracious in manner, a man who loved beauty and was beautiful, his essential strength lay in the reality of his intimacy with Jesus Christ. He practiced the Presence of God. The most impressive element in his preaching was his evident consciousness that God was present with him. The chief remembrance of those who shared his hours of relaxation and leisure was his natural rebound from jest and jollity—for both of which his sense of humor and his keen wit gave him fine capacity—to the realities of the spiritual life. The six descriptive words about which Bishop Foss, as he stood by the still form of his life-long friend, grouped his noble address were—"gentleman," "artist," "lover," "student," "burden-bearer," "saint." Every one of these words fits him naturally, and is used of him by those who knew him without the slightest mental reservation. Can more be said?

Bishop Andrews, who for several years was a frequent hearer of Dr. Longacre's sermons, characterized him as a preacher in terms so sympathetic and accurate that their preservation will be a real benediction to our ministry. Two friends, intimate with him for more than a generation—Drs. C. S. Harrower and F. M. North—participated in the funeral service at Madison Ave. Church on Feb. 22. The burial took place at Woodlands, West Philadelphia, on that same afternoon, as the sun was setting. Fresh flowers were on the grave of Mrs. S. F. Keen, his sister, who but three weeks ago went up the radiant way. The old custom of singing at the Christian's burial was ever dear to him, and while the grave was being filled, family and friends sang two of his favorite hymns: "The Home of the Soul," and that of Charles Wesley, —

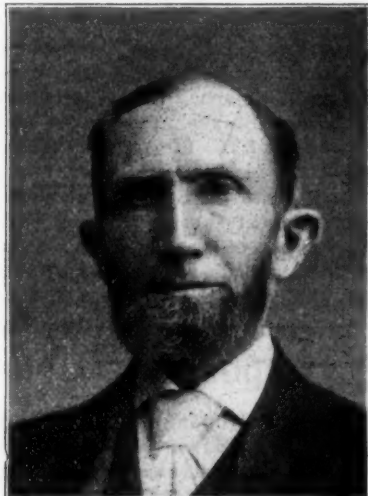
"See the Lord thy Keeper stand
Omnipotently near."

The more frequent realization of the power of Christ in such character and the

imitation of such a life by those who, "in His stead," stand before the world as His ministers, would inevitably hasten the coming of His kingdom.

Of Great Usefulness and Blessed Memory

IT would, perhaps, seem too much to say that, in the death of Mr. Henry M. Moore, of Somerville, which took place at Hotel Northfield, East Northfield, Feb. 20, this State has lost its most useful citizen; but if to live a profoundly Christian life for forty years; "to have done more," as another puts it, "for the all-round development of the Young Men's Christian Associations of America than any other



THE LATE HENRY M. MOORE

one man;" to have been Mr. Moody's best adviser and helper at Northfield, so that the great evangelist loved to characterize him as "his ideal of a Christian layman;" to have devoted weeks at a time out of his busy life in attending conventions and conferences all over the country, delighting more than anything else in a public and personal presentation of the claims of Christianity to men (in which he was especially successful)—if all this does not make a pre-eminently useful citizen, we do not know what does. Where is there another man who has done so much? Greatly loved as he was in Somerville, in this city, and other places, one needs to go to Northfield to learn the measure of affection in which he was held. His memory is especially fragrant there among teachers, students and pupils. He, too, should have his grave on Round Top beside Mr. Moody.

Bishop Goodsell in Portland

BISHOP GOODSELL spent four days recently in Portland, Me., rendering signal service to the Methodist ministers and churches and also to the Christian contingent in that city. On Sunday afternoon, Feb. 18, he preached in Chestnut St. Church to an immense congregation, the ministers of the city being present. His sermon was greatly enjoyed by all who heard it. On Monday afternoon and evening there was a basket lunch at Pine St. Church, Methodists of all churches attending. The Bishop spoke in the evening to a large audience upon "General Methodism and the Special Needs of Maine." Tuesday noon the clergy of the city were invited to dine with him at the residence of his generous host, Mr. Thomas Laughlin, proprietor of the Thomas Laughlin Ships Hardware and Marine Goods, the largest business of the

kind in the country. The dinner was an elaborate and elegant affair, greatly enjoyed and appreciated by the ministers present. In the evening the Bishop preached at Congress Street Church, which was unable to accommodate all who wanted to hear him. In personal companionship and counsel, as well as by his preaching and addresses, he imparted fresh courage and inspiration to the many who met and heard him.

PERSONALS

—Rev. W. L. Watkinson, the distinguished Wesleyan preacher, will come to America later in the year.

—Andrew Carnegie is spending the remainder of the winter in the South, and is occupied in writing his autobiography.

—Miss Mary A. Danforth, the peerless pleader for missions, is recuperating at her home in Colebrook, N. H., and can make no engagements for the next six months.

—President Edwin H. Hughes, of De Pauw University, gives, in the *Educator-Journal* of this month, a characteristically vital and vivid paper on "The Reactions of the Teaching Profession."

—Bishop William F. McDowell attended a family reunion at the old home in Millersburg, Ohio, Feb. 12, the occasion being the 75th anniversary of the birth of his father, D. A. McDowell, who for many years has been identified with the business interests of the town. A reception was later tendered the Bishop by his fellow-townpeople.

—Mr. Norman W. Harris, the Boston banker, who recently gave \$25,000 to Northwestern University to establish a lectureship, was formerly a resident of Cincinnati, and for thirteen years was president of the Union Central Life Insurance Company, of which Governor Pattison has been president for many years.

—Rev. Dr. Wilbur F. Sheridan, pastor of Mount Vernon Place Church, Baltimore, Md., delivered four lectures at Garrett Biblical Institute, last week, on: "Henry Drummond; or Culture and Evangelism;" "The Pastor's Opportunity for Continuous Evangelism;" "Personal Evangelism;" "Need a Preacher Lose his Soul-winning Power with Age?"

—The *Examiner* of New York says, in its last issue: "Dr. G. Campbell Morgan was deep in the political campaign that has just changed the entire complexion of things in England. Together with Dr. John Clifford, he made a whirlwind speaking tour in a motor car, and covered many places in a big district. Dr. Morgan is known to Americans as a pulpit orator of a very earnest type, and it may surprise them to hear of his taking so direct a hand in a political campaign. But the present political upheaval in England has a distinctly religious basis."

—Rev. Dr. J. W. Butler, of Mexico, writes under date of Feb. 14: "We have greatly enjoyed the honor and privilege of having in our midst, for ten days past, Dr. W. I. Haven and his estimable family. While he came primarily to inspect the work of the Bible Society in Mexico, it was our good fortune to have him at our Conference in Orizaba for two days. His presence and utterances were much appreciated by our workers. Last Sunday morning he preached to a large audience in Trinity Church, this city, and in the evening addressed a union meeting at the Y. M. C. A. on Bible work. He, Mrs. Haven and little Gladys left this morning for home by way of Vera Cruz and Havana. All were in

good health, and declared that they had much enjoyed their visit here. We would be glad if you could send us some people of the same kind."

— Bishops Hartzell and Scott, of Africa, are both soon expected in this country.

— Rev. W. R. Goodwin, of Southern California, a frequent contributor to the Methodist press, is critically ill.

— Rev. Dr. F. K. Stratton, Conference evangelist, has just closed a series of meetings at Monson — the most successful of the last two years.

— Miss Martha Rand, sister of the late Franklin Rand, publishing agent of ZION'S HERALD from 1838 to 1868, died at Milton, Feb. 20, aged 88 years.

— Rev. J. W. E. Bowen, D. D., professor of historical theology in Gammon Theological School, is mentioned for the presidency of Howard University, Washington, D. C.

— The *Michigan Christian Advocate* of Detroit presents, in last week's issue, a lengthy and generous tribute to Rev. D. Burnham Tracy, deceased, who was one of the early founders of that paper.

— Mrs. Salva S. Butterfield, a member of the Wakefield Methodist Episcopal Church, passed on to her eternal home on Sunday evening. Mrs. Butterfield was the mother of Mrs. Dr. F. H. Knight, of New Orleans University, and of Dr. G. W. Butterfield, of Wakefield. Further notice will appear later.

— In the brief reference to the meeting of the University Senate, which appeared last week, the name of Chancellor James R. Day, of Syracuse University, was inadvertently omitted. He was present at this meeting as president of the body and the delegate at large.

— A note from Rev. L. J. Birney to the editor, written Feb. 15, says: "Greetings from Vienna — a splendid city. One more, Berlin, and then home about the middle of March. We shall be unspeakably glad to get back to work. We sail on the 'St. Paul,' March 10. Have had a rich year, and health is completely recovered."

— Mrs. Eleanor Daggett, widow of Rev. Levi Daggett, formerly presiding elder of Norwich District, New England Southern Conference, died, Feb. 19. Funeral services were held, Feb. 23, from her residence in Plainville, Rev. J. O. Randall, of Attleboro, her pastor, officiating, assisted by Rev. Dr. Alfred A. Wright. A suitable memoir is in preparation.

— The *Presbyterian Banner* of Pittsburg says, in its last issue: "President David Gregg, of the Western Theological Seminary, has been ill for more than a week with pneumonia, causing great alarm to a wide circle of friends. We are happy to announce that his condition has greatly improved, and he is now regarded as being out of danger. This good news will bring relief to many friends in these and other cities." Dr. Gregg was formerly the popular pastor of Park St. Church, this city.

— Miss Mary Reed was present at the session of the North India Conference, and her testimony will be welcomed by her many friends in New England: "To the praise of our blessed Master I want to say I praise and thank Him for His goodness and mercy — His great mercy to me. His presence is salvation — salvation not only from sin, but from sorrow and grief, for He hath borne our sorrows and griefs as well as our sins. I praise Him, too, for this privilege of meeting with you again at Conference, the second time in sixteen years. . . . Knowing that God's grace will ever be sufficient, come what may, I press toward the mark for the prize of the high

calling of God in Christ Jesus." Miss Reed is appointed to new work in Khela in Bhot.

— Rev. and Mrs. William D. Schermerhorn, recruits for the Methodist Mission in Haidarabad, South India Conference, sailed from New York on the steamship "Baltic," Feb. 14. Both of these young people are natives of Kansas, and graduates of Kansas Wesleyan University, and Mr. Schermerhorn was graduated from Garrett Biblical Institute in 1904. In 1899 Mr. Schermerhorn was admitted on trial in the Northwest Kansas Conference, of which Mrs. Schermerhorn's father, Rev. R. A. Hoffman, is a member. During the past two years Mr. Schermerhorn has been pastor at Wilson, Kan.

— Rev. George E. Stokes, D. D., who succeeded Bishop F. W. Warne in the pastorate of the Dharamtala St. Church, Calcutta, when the latter was elected Missionary Bishop, has been compelled to return to America on account of the serious illness of Mrs. Stokes. Dr. Stokes was not only pastor of the largest English-speaking church in Southern Asia, but spent also two years in Hindustani work, and met with great success in both. The relinquishment of the work in India is a great disappointment to him. He will spend his furlough in Boston, and will be

available for work as pulpit supply or for missionary addresses for some months to come. His address is 326 Highland Ave., West Somerville.

— Revs. G. F. Durgin and F. G. Potter have been spending some three weeks in the Southland. We shall publish next week the first letter from Mr. Durgin, descriptive of points of interest visited.

— Dr. Henry L. E. Luerling, who preached to our brethren of German tongue in Roxbury and Lawrence last Sunday, is already far on his way toward Nashville, Tenn., where he is to address the Students' International Missionary Conference, which opens Feb. 28. His gift for the mastery of languages is phenomenal. In his youth the leading tongues of Europe, ancient and modern, seemed almost play to him, and at the close of his course in the University of Strassburg he was promoted to the doctorate, receiving high credit for a thesis based upon original studies of the materia medica of the ancient Egyptians as shown in their untranslated papyri. He is a leading contributor to the chief Oriental Society of Eastern Asia. He has preached in twenty-five different languages, which is three more than sufficed to make Mithridates and Pico, of Mirandola, ever memorable. One language, that of a little

Continued on page 288

Important Event at Ohio Wesleyan

THE formal opening and dedication of the new Edwards Gymnasium of Ohio Wesleyan University, Feb. 22, was in every respect a memorable occasion. Occurring in connection with the mid year meeting of the board of trustees and Conference visitors, it attracted a large number of visitors from all parts of the State, and the town of Delaware took on its gala aspects. President Welch, in his semi-annual report to the board, indicated some of the specific lines of work which have occupied him since his inauguration last June — work which has called him to all parts of the commonwealth, to address all manner of gatherings in the interests of the University. He urged the pressing financial needs of the institution on the board, and declared an addition of \$300,000 to the endowment fund the emergent demand of the hour. The work made incumbent by the erection of the new Gymnasium was recognized and provided for by the authorization of two additions to the faculty — Gymnasium Director Bingham, now at work, and Athletic Director Rickey, of the class of 1904, whose labors will begin next fall.

David S. Gray, Esq., president of the board of trustees, occupied the chair in Gray Chapel, on Thursday morning. Dr. W. F. Whitlock read a brief historical sketch of the growth of the gymnasium idea and the extension of the facilities for athletics in recent years in the institution. Hanford Crawford, Esq., of St. Louis, gave the address — a model for such an occasion. He had gathered from expert sources data pertaining to the current status and outlook of gymnastics and athletics in our institutions of learning, and their bearing on the educational work of our time, and he made a masterly plea for the training of the body, in the college, which evoked hearty response from the great audience assembled to hear the address, which was replete with facts and luminous with wise counsels.

At noon a banquet was held in the spacious main room of the Gymnasium, where twelve hundred guests assembled. President Welch suggested that greetings be sent to Governor Patton, an alumnus

and trustee, detained from the meeting by illness, and this was done with zealous earnestness. Dr. Welch's dedicatory words were exquisitely composed and spoken; they deserve a place in the literature of college ritualism to be used on similar occasions in other institutions. Mary Elizabeth Edwards, the oldest granddaughter of John Edwards, deceased, formerly of Lepsic, Ohio, to whose preliminary gift, supplemented by the contributions of the family, amounting in all to \$30,000, the new building is in the first instance due, christened the structure. This act of the little girl evoked great applause. Bishop Walden made the dedicatory prayer. Rev. Dr. W. A. Robinson, of Cincinnati, was toastmaster, and bright addresses were given, full of good cheer and enthusiasm, by Hon. Wade H. Ellis, Rev. Dr. Thomas H. Campbell, presiding elder of Bellefontaine District, Prof. R. T. Stevenson, of the faculty, Rev. George Wiltsee, Judge Dillon, of Columbus, J. J. Henderson, Esq., and President Welch.

The new Edwards Gymnasium is the most complete and best equipped institution of the kind in Ohio, and next to the largest. It is built of stone and light brick, with a leaning toward the Richardson-Romanesque style of architecture; its dimensions are 153 by 83 feet; it cost \$82,000; and it is furnished with a fine equipment of dishes, cooking utensils, kitchen furniture, and matters of that sort, wherewith to serve more than a thousand guests. It is expected that hereafter the alumni banquet on Commencement occasions will be held in this splendid room. The architect, Mr. J. W. Yost, of the firm of Duench & Yost, New York city, built the splendid O. W. U. Gray Chapel, the Armory of the State University at Columbus, and many other educational and public buildings in Ohio. He is to serve as landscape gardener for the University without charge for the next two or three years, until the campus is put into beautiful condition. The college yells and songs — one of which was composed by Professor Stevenson especially for the auspicious occasion — added greatly to the interest and life of the day.

Elizabeth Barrett Browning

NEXT Tuesday will be widely celebrated as the centenary of the birth of Mrs. Browning. March 6, 1806, is now recognized as probably the correct date; but it is remarkable that until recently 1809 was generally considered to be the year of the poet's advent. It is every way fitting that the occurrence of this anniversary should be loudly heralded, and the occasion utilized for calling fresh attention to a beautiful life and a noble work.

Under one of the windows of the Casa Guidi, Florence, where Mr. and Mrs. Browning lived for so many years, and where she died, June 29, 1861, the municipality placed a white marble slab to her memory. A part of the inscription speaks of her, in letters of gold, as one "who, in her woman's heart, united the wisdom of the sage and the eloquence of the poet." She was, indeed, a poet, a philosopher, a philanthropist, a reformer, and a Christian. She was profoundly religious, and, in essentials, orthodox as to creed, like her husband. She said: "I believe in the divinity of Jesus Christ in the intensest sense, that He was God absolute." Her heart went out most warmly toward the despoiled, the wretched, the sorrowful. Her "Cry of the Children" was a brave effort, not without avail, to help the little ones so terribly wronged in the mines and factories of England. She wrote bold words for the slave in America. Her heart was wrapped up in the cause of Italy's redemption and unification. Her one effort was to make people better, nobler, purer, freer, and that was the effect of her verse. "I know that my Redeemer liveth," was a favorite text with her. She drew very near to God, learning from Him and teaching Him to the world. Light from heaven shone perpetually within her soul; a divine illumination rested upon her brow.

She had substantial claims to be accounted a sage. Her aptitude for learning from her earliest years was most remarkable. At eight she could read Homer in the original, and her mind was soon saturated with the influence of the Greek writers. She learned many other languages, among them Hebrew, that she might be better acquainted with the Old Testament. She had an insatiable hunger for knowledge, and reveled in books. Before she was twenty she had published an "Essay on Mind," written in rhyme, which showed a just appreciation of the great names in this kingdom.

But it is, of course, as a poet that she stands forth before the world today, and long will stand, crowned with the laurel wreath of high success. We know of no dissent from the opinion that she leads the poetic line of her own sex, and Mr. E. C. Stedman, going a little further, calls her "the most inspired woman, so far as known, of all who have composed, in ancient or modern tongues, or flourished in any land or time." This verdict will probably abide, since poetry always outranks prose in qualities of inspiration. Her whole being was rhythmic. She drew from the unfathomable wells of sorrow and of love a richness of life which spontaneously overflowed in song, and so entered into the great heart of the world.

She said: "If heads that hold a rhythmic thought must ache perforce, for my part I choose headaches." Yes, she had them in abundance. She learned in suffering what she taught in song.

She was never strong, had a slight, delicate figure, with a shower of dark curls falling on each side of a most expressive face. "She was so sweet and gentle and pretty, so shy, timid and modest," says Miss Mary Russell Mitford, an intimate friend, "that one looks at her as if she were some bright flower." At fifteen an accident so seriously injured her spine that she was compelled to lead an inactive life. In 1837 she broke a blood-vessel in the lungs, which brought her very low. Not long after, her favorite brother was drowned before her eyes at Torquay, and the shock to her fragile system again came near to taking her away. For seven years she was practically confined to her couch in a darkened room.

But it was during these years of great physical weakness that her mind, flaming up in spite of the body, produced very many of the things which the world has so deeply cherished. In 1833 she published her "Prometheus Bound;" in 1838, "The Seraphim and Other Poems;" in 1839, "The Romaunt of the Page;" and in 1844 her collected poems were issued by Moxon of London, in two substantial volumes. Mr. Ruskin pronounces her Eve, in the "Drama of Exile," incomparably superior to Milton's, and her "Duchess May" "the finest female character brought into literature since Shakespeare's day." "Lady Geraldine's Courtship," said to have been written within the space of twelve hours, though covering forty-two octavo pages, became immediately one of the most popular poems of the age, and led directly to her own courtship. Edgar Allan Poe said of it that, with the exception of "Locksley Hall," he had never read a poem "containing so much of the fiercest passion with so much of the most ethereal fancy." Poe had the most enthusiastic admiration for her genius, pioneering her fame in this country and dedicating to her — "to the noblest of her sex" — his last volume of poems.

The beautiful, romantic story of her own courtship and the blissful wedded life that followed, we must not describe. It is referred to in another column, and is very touching, well worthy of all the winged words that have been uttered about it. Some one has said: "An even greater success than her poems, perhaps, was the winning the tender and worshipful love of so noble a genius as Robert Browning." She herself said, regarding her son: "I am prouder of that child than of twenty Auroras."

The reference was to "Aurora Leigh," the great poem of 12,000 lines in blank verse, published in 1856 (her marriage was in 1846), on which her fame chiefly rests. There has been very little produced anywhere that stands much above it. She called it "the most mature of my works, and the one into which my highest convictions upon Life and Art have entered." It is largely autobiographic, and, being written in the fullness of her powers, with most persistent industry, naturally

stands as her main accomplishment. We have not the space here to enlarge upon it, but we give a few extracts on another page.

Standing out still more distinctly, in some ways, as the very finest things of their class, are the so called "Sonnets from the Portuguese" (though the Portuguese had nothing to do with them), wherein she pours forth unrestrainedly the love of a most tender woman's heart when her whole nature was exalted by a passion that to such a being comes but once and for all. Here she rose to her full height, carried out of herself, absorbed in rapturous utterance, radiant and triumphant. Professor Dowden says: "The violin's fullness and the violin's intensity are in the Sonnets from the Portuguese."

Her genius was lyric first of all, then dramatic, rather than idyllic or epic. Strength and beauty are combined in an unusual way. There was not so distinct a finish to her work as in the case of Tennyson and some others; nor was she as much lacking in finish, as robust and rugged and uncouth, as her husband. But she united vigor and pathos. She was large-hearted, as becomes a woman, full of emotion, and a real singer, in her pages. There is great music in her voice, but occasionally one wishes it were better trained. She is very uneven, with many defects as well as beauties; the former lessened and the latter increased as she passed on. Her creative power was not equal to her capacity to feel. She abounds in pictures of human life and subtle analysis of the human heart. There is an intensity, in many of them, of loving, generous, noble feeling, which has made them inexpressibly dear to multitudes and powerful for good. She has a severe power of satire, with a wholesome bitterness in it, that scores all wrong. Her aim is ever lofty, her purpose exalted. Her illustrations are drawn from nature, art, mythology, history, literature, Scripture, and common life. Strikingly original, she has many happy conceits and bold figures. There are plenty of flowers in her gardens, plenty of gems in her mines. She has been variously called "the princess of poets," "Tennyson's sister," "Shakespeare's daughter." But whatever words are used, they can do no more than indicate the assured position which she holds among the leading poets of the century, and prompt to a renewed study of her productions. Let our young girls, who waste so much of their time on trashy novels and third-rate or fourth-rate authors, acquire, if possible, a taste for Mrs. Browning. Let them begin with "Bertha in the Lane," "The Romance of the Swan's Nest," "The Sleep," "The Cry of the Human," "The Cry of the Children," "My Heart and I," "Cowper's Grave," "A Woman's Shortcomings," "A Man's Requirements," "Amy's Cruelty," "De Profundis," "Lord Walter's Wife," "Mother and Poet." These are the general favorites, every way easy and beautiful. Then, when they have more time and taste, they will relish "Aurora Leigh," and find in it both plentiful food for thought and some most wholesome guidance for character.

Religion of the Next Ninety Years

CHANCELLOR JAMES R. DAY, LL. D.

From the *Congregationalist*.

THERE can be but one answer to the question: "What kind of religion will more and more take gradual possession of the world during the rest of this glorious century?" That religion is the religion which Jesus Christ brought to mankind.

As Newton uncovered the law of gravitation and declared it, and that law has become practical for all time, and no other law can take its place, and as that law is becoming more practical in thousands of forms as men become more intelligent, and the only changes of it are changes of application, so our Lord revealed to men a law of love and life, foreshadowed by the prophets and sometimes hinted by others, which has become the law of human regeneration and the force of moral action. It has been called by Paul "the law of the spirit of life." It leaves no room for any other because it fills and meets every need. It will endure as long as human nature is what it is. It never can be supplemented, as there is nothing left to be done when its work is completed.

It was revealed in One who was what it is. It was not declared by Him simply as Newton revealed gravitation. It was He. He was what He taught. There therefore can be no one to come into His place, nor any cult to supplant His teachings. He was yesterday. He is today. He will be forever.

But the interpretations concerning Christ are the type or form given to His religion in different ages and by different men who profess to live and teach that religion. These change from age to age. That these interpretations have widely differed is plain history. That many of them have given way and yielded to advancing intelligence is true. That fuller knowledge of the Bible and clearer thinking have forced some theories out, and given authority to others, is a matter of record. That others must go, all thinking people will agree.

No Christian church has had all of the truth. Every such church has had some of it. The sum of all, the consensus of the saving faith as held by the bodies of believers, will be the religion that will endure. And the ninety years before us will carry us farther up that summit and bring us to wider horizons of that promised land than have any nine hundred years that have gone before them. For these ninety years are to work with the cumulative force of every holy soul power that has come into the world since Christ, and they are to work with a light that is pouring out of a sky from which it has driven the darkness of materialism and the vapors and fogs of misapplied science.

They are to work with intellects that will not be dwarfed by superstition or fettered by the fetish of childish things or paralyzed by the letter that kills. The few ignorant pretenders who mistake the circumference of their own conceits for the outer bounds of truth will pass out as motes from a sunlight which they neither created nor could seriously obstruct.

Less and less the bounds of religion are

to be set by little minds who run to the Master and say: We saw one casting out devils, and we stopped him because he followed not us. More and more religion is to be that form of spiritual and moral energy which casts out devils by any process. And the truth and vindication of the religion will not depend upon somebody who says it is true, but upon the casting out of the devils and the men it saves. We will not forbid anything that casts out the devils, and we will not accept anything that does not cast them out.

The best certificate of orthodoxy which a man can show will be a devil which he has brought out of a man or a community. That will show what his religion is. And that is the religion that is to command the common faith and confidence of the people. That will be the measure of the amount of Christ there is in the religion. And when the devils go out, the



CHANCELLOR DAY

angels will come in. Where sin abounded, grace will much more abound.

What form it will take in the next ninety years no one can tell. Perhaps it will work in the modified forms that now are; perhaps in less; perhaps in others. But the form that cannot carry this renewing power, or that hampers it, will be set aside by it. It is that which saves and lifts that men want. They will not retain a religion which they must save. They will have one that saves them. They will prove all things and hold fast that which is good for them.

The religion which the *Congregationalist* will carry to thousands of homes ninety years from now will be our Saviour, larger than "the measure of man's mind," greater than the formulated statements of any philosophy, and without the limitations with which we made Him of one peculiar fold or fellowship, to be the Friend and Redeemer of all men everywhere, of every race and color, on equal terms. It will insist that the cure of sin is Jesus, and not theories about Him. It will call the people back to the foot of the mountain where was preached

the greatest of all sermons, to learn His words of life.

Ninety years from now immeasurably more than now the world's practical religion will be the great spiritual and ethical truths which men in great numbers are discovering in the New Testament — that record of the truth revealed to the first Christians. Churches will be one fellowship, and have their place by the efficiency with which they carry the knowledge of a religion for this world and for the next to all men — a cleansing, a burden-bearing, a hopeful religion. The working creed will be the 13th chapter of 1 Corinthians, which has its climax in the heart of Christ with which it closes: "Now abideth faith, hope, charity, but the greatest of these is charity."

Syracuse University.

BARODA THE BLESSED

CLEMENTINA BUTLER.

THE first mention that we find in missionary annals of the city of Baroda is in Bishop Heber's "Journals," as he describes his trip through that section of India in 1824. The love of display of the people of the Maharatta country attracted his attention as he appeared in the city, where he was received by a deputation of horsemen in the gay Persian garb, mounted on magnificent Arab horses. He speaks of the city as being large and populous, with tolerably wide streets and high houses, at least for India, built chiefly of wood, with tiled, sloping roofs.

On Sunday, the 20th of March, in that year, he consecrated the little English church, and before he left the city made some efforts to talk about religious matters with some of the intelligent natives. There is an extended note of his conversation with one of the reformers which have so frequently arisen among the Hindus, who, realizing the inconsistency of their religious system, seek and yet have not found the truth. Such a man, who appeared to be sincere, came to talk with the Bishop, and the account of their interview is of extreme interest. This man had nearly 50,000 followers throughout Gujarat. The Bishop goes on to say:

"I then asked in what way he and his followers worshiped God, and, finding that he seemed to be perplexed, I made Addullah read the Lord's Prayer in Hindustani, showing what I meant, and as a specimen of what we repeated daily. He supposed me to ask in what form they worshiped God, and he therefore unrolled a large picture, in glaring colors, of a naked man with rays proceeding from his face like the sun, and two women fanning him — the man white, and the women black. I asked him how that could be God, who filled everything and was everywhere. He answered that it was not God himself, but the picture of the form in which God dwelt in his heart."

He also mentions meeting a very holy Yogi, or saint. His naked and emaciated body was covered over with white powder, and he carried an iron implement, like a flesh-hook, in his hand. At a near-by city Bishop Heber mentions seeing a hospital — not a hospital such as we intend to erect for the restoration of the sick, but a place of refuge for sick and infirm beasts, birds, and insects. They had animals of several different kinds there, "not only those which are considered sacred by the people, as peacocks, monkeys, and cows, but horses, dogs, and cats, and also little boxes with an assortment of insects and fleas." Another curiosity which the Bishop noted was the celebrated banyan tree, called by the name of the saint who was said to

have planted it. It almost entirely covered an island in the river Nerbudda.

The city of Baroda is 247 miles to the northwest of Bombay. It has a population of 116,400. The state of Baroda contains 2,414,000. The ruler is named the Guicwar, a title peculiar to this sovereign. It corresponds nearly to the old title of the "Shepherd Kings" of Egypt, its meaning being said to be the "Cowherd King;" and as the cow is sacred to the Hindus, there is a peculiar dignity attached to it. Foreign visitors are greatly attracted to the palace of the Guicwar, which is lavishly decorated and supplied with many costly American and English novelties. The city of Baroda is intersected by two wide thoroughfares which meet in a market-place where there is a fine pavilion of Mohammedan architecture.

But why shall Baroda bear the name of "The Blessed?" This year it attains to the right to bear the title, for have not the women of the New England Branch devised liberal things for it? Instead of the hospital for animals, which served rather to enrich lazy attendants than to provide merciful treatment for the inmates, there is to rise a memorial hospital, where the sick and suffering of all races and creeds shall be tenderly cared for and raised up to health by the best means known to modern skill; and besides this, the poor and the maimed and the halt and the sinsick shall hear within its walls of the Great Physician who can heal both body and soul. "And I, if I be lifted up, will draw all men unto Me." How high the medical missionary is enabled to lift this cross of blessing!—only, however, as she is sustained by the prayers of God's people at home. So the

Mrs. William Butler Memorial Hospital

claims our prayers as well as our gifts, that the blessing it brings may be widespread over this wonderful country of the Gujarati people. (For leaflets concerning this Thank-offering, write to Mrs. A. G. Barber, Newton, Mass.)

As if to show the Divine approval on this effort of His children, we read of a wonderful revival in Baroda State. The Bombay Conference is divided into districts according to the language spoken. Baroda is the centre of the Gujarati work, and its roll is as follows: 3 Gujarati members of Conference, 43 local preachers, 208 exhorters, and 177 women, of whom about 120 are evangel-

istic workers. Think of this host of women all raised up as Christian workers within the past ten years! Thirty thousand converts in this State! At the recent session (November) of this District Conference, it was shown that twenty thousand of these newly won Christians in Gujarat are without church homes. Here we must quote from the presiding elder, Rev. E. F. Freese:

"The Jubilee committee recommended that the missionaries and Gujarati workers should devote their contributions to the erection of one or two churches. They asked that each pledge one month's salary for this purpose. The response, when I put the matter, was instantaneous and inspiring. With one accord the Conference arose, and some one started a song of victory, which was sung with enthusiasm."

Think of these poor people pledging out of their very limited salaries a whole month's income! The membership of the



DR. TUTTLE AND MISS WILLIAMS
In front of the Girls' School in Baroda. Dr. Tuttle in white.

little churches was appealed to for funds to build a much needed hospital. To quote again:

"To every one familiar with the conditions, it is clear that no more Christianlike or needed project could be suggested."

How glad must the hearts of the missionaries and of our native brethren and sisters

have been made when the word reached them of the action of the New England Branch of the Woman's Foreign Missionary Society! To their small efforts we are adding our great ability, and the \$8,000 needed will surely come. Everybody should have a share in this beautiful project. Mr. Freese says:

"It is through the response of scores of God's people in America that it has been possible for us to come thus far in this campaign for Christ. And we believe that the same Spirit who has awakened the teeming thousands of Gujarat will provide for their care by placing this cause upon the hearts of many of His own."

At this District Conference, which was held in the city of Nadiad, not far from Baroda, the Christians marched through the principal streets singing hymns of joy. The Bishop led the way, followed by missionaries, ladies, and then the Christian host of 700 people. Remembering the interest of the population in such a procession which marched through the streets of Budaon, headed by the late Dr. Robert Hoskins, I can picture the scene, the Hindus and Mohammedans looking on with amazement at the bright faces of the Christians, especially of the women and girls, and their astonishment at the hymns of praise. Next fall there will be other processions in India, in which each one of us is invited to join. Let every one who possibly can, go to the Jubilee. The sight of such Christian processions moving before the gaze of the strongest heathenism on earth will be a blessed foretaste of the joy of the hosts of of the redeemed before the great white throne.

When Bishop Heber was leaving Baroda, one of the people came, and with a very affectionate farewell said: "Do not forget Rohilkund and Gujarat!" So we say to the friends of missions. It would not have meant much to the members of the New England Branch a few years ago; but during the coming months how much of our interest will be centred in Bareilly in Rohilkund, and in Baroda in Gujarat! The cry with which the good Bishop was received as he entered the territory of Baroda was: "Forward, Marahattas!" This year the call in Gujarat is to be: "Forward, Methodist Christians, in your blessed work for the poor and suffering of this Baroda state and city, the blessed of our God!"

Newton Centre, Mass.

THE REVIVAL AND THE HOLY SPIRIT

REV. CHAUNCEY J. HAWKINS.

ENOUGH prayers have been offered during the last two years for the coming of the Holy Spirit to revive our people, to start the greatest revival the world has ever known; but the revival does not come. Why? Because people, consciously or unconsciously, feel the imperfection of our message and do not respond to it. Our listener feels a lack; he may not be conscious of it, but he feels it. This is why the revival does not come.

This may sound like conceit; but is it? We are trying to create a revival of religion based upon the doctrine of the Holy Spirit which was at the basis of the great revivals under Wesley and Edwards, yet we no longer hold to their conception of the nature of God or of His relation to the world. To them God was chiefly transcendent; to us He is chiefly immanent, nor can He be transcendent in any sense which cancels His immanence. To them, God held a legal relation to the world; to us, He holds an



OPEN-AIR SERVICE IN THE VILLAGE OF ARRAN, GUJARAT

organic relation to men and things. Their philosophy placed the natural over against the supernatural; to us, the supernatural is the ground of the natural, the natural is the expression of the supernatural. As a result, we are trying to bring a revival in the twentieth century by a philosophy and a theology of the eighteenth century. The wrench is too great; our common sense cannot stand it, and to this contradiction our human natures will not respond.

The old Puritan and the early Wesleyan prayed for the Holy Spirit to "Come;" the poet wrote, "Come, Holy Spirit, heavenly dove," because God to these men was transcendent. It was no wrench to the intellectual natures of these men to pray for a "baptism of the Spirit from on high" because their prayers were in harmony with their best light. But for us to gather and pray for the Holy Spirit to "come" is like praying for the atmosphere to envelop us. In the Spirit we live and move and have our being. His purposes are immanent in our lives working either for love or for judgment. Every so-called natural or psychical law is an evidence of the ever-active will of the ever-present Spirit. With Him we are always face to face. How absurd to pray for His coming!

This is the truth that must be grasped and preached. Men must not be taught to wait for the Spirit's coming, but to recognize His presence and obey. Multitudes are content to delay indefinitely the coming of the Spirit while they pursue their iniquitous tasks. They must be made to understand that the Spirit is here, working for salvation or for punishment according as men obey or rebel. "The kingdom of God is at hand," is the message which our age needs. It waits a prophet to proclaim it.

Again, the Puritan over-emphasized the depravity of human nature. It was so emphasized that nothing less than a real "physical work of the Spirit" (these words are from the great Puritan, John Owen), which changed the very character of the depraved human nature, could effect the salvation of men. No difference how much virtue the unregenerate man had, he could not be saved; and no amount of vice in the man once regenerated could cause him to be lost. When once the regenerating work of the Spirit had been accomplished in man, he was saved.

This doctrine has been considerably modified, but in essence it is still at the basis of our revival efforts. Men who have been once "converted" feel that their souls are safe whatever may be their business ethics. Thus the work of the Spirit becomes nothing less than a mystic charm. But this conception of conversion no longer appeals to the thoughtful. The world no longer cares about the conversion of a man who makes 25 per cent. profit on his business while he pays the girls who clerk in his store such a small wage that they must walk the streets at night to earn a livelihood; nor for the conversion of a man who tries to atone for his forgetfulness of the Golden Rule six days in the week by his piety on the seventh. A conversion that can do nothing more than this for the world will not be eagerly sought in this twenti-

eth century. Our doctrine of the Holy Spirit must place greater emphasis upon the *Holy* before it will be heard. The Holy Spirit and the holy character cannot be separated. The natural virtues and the Christian graces, the salvation of the individual and the salvation of society, are things which cannot be divorced. The great need of the hour is not more prayer meetings for the purpose of inducing some far-away Spirit to be gracious enough to visit us, but a race of prophets who will rise in their dignity and call upon this age to listen to the unmistakable voice of the Spirit that speaks to us and obey, to render an obedience which will touch life in the home, in the market-place, in the forum, as well as in the heart of the individual. When the world gets such a message, a revival will come.

Jamaica Plain, Mass.

REV. MICAH J. TALBOT, D. D.

An Appreciation

REV. C. M. MELDEN, D. D.

MICAH J. TALBOT is one of the grand old men of New England Methodism. He is among the finest products of the Pine Tree State. He represents the best traditions of both the civic and reli-

gious life of this section. He has stood always for the highest and truest in the state and in the church, and today is honored and loved with rare sincerity and unanimity by his acquaintances. He has solved the problem of growing old gracefully. On Sunday, Feb. 25, he completed his 85th year, and on that date preached with earnestness and unction, to the great delight and profit of his hearers, a sermon on "The Perils and Safety of Age." The sermon (an abstract of which follows) was delivered in the Mathewson Street Church, which he and his wife attend, and of which fifty-two years ago he was pastor. His text was 1 Kings 11:4: "When Solomon

was old his heart was not perfect with the Lord his God."

"The downfall of Solomon illustrates the impartiality of Biblical history, and the peril of moral ruin at all periods of life. Youth is generally regarded as the special age of danger; but observation and statistics prove that careers of vice are often begun or continued after youth is passed, while few in their later years turn from evil to good. [A sketch of Solomon's reign, as the golden age of the Israelitish nation, followed, showing the steps by which he made the descent from his youthful character and came to personal and political disaster; also a sketch of the happiness of virtuous old age.] But how to pass safely the line of danger at which Solomon stumbled to his ruin? The innocence of infancy, sustained and fortified by continual vigilance, sound and healthy religious instruction, constitutes the basis of the best and truest character and a permanent preventive of wandering from the path of safety. St. Paul expresses great hope from the enthusiasm of first, or youthful, experiences, and exhorts his people to hold the beginnings of their faith steadfast to the end. His warnings against loss of early faith or zeal are strong and serious. Here begins religious declension and final apostasy. To keep the faith, is to keep all; to lose it, is to lose everything. They who in this follow St. Paul may like him see ever a bright tomorrow, and end life, not, like Solomon, with bitter regrets over life's vanity and vexation, but like the great Apostle, exclaiming: 'I have fought a good fight: I have kept the faith.'"

Early in life he came from his birthplace in Maine to Rhode Island, where he has ever since lived. He united with the New

England Southern (then the Providence) Conference in 1844, and his entire ministry has been spent within its bounds. With one exception — Rev. William Turkington — he is its oldest member. At the last session of Conference these two revered brethren occupied the pulpit together when the anniversary sermon was preached by Dr. Talbot.

Dr. Talbot has led a busy and useful life. He has served the church in the various capacities of pastor, presiding elder, and educator. As a pastor he has filled some of our most important pulpits, giving full proof of his ministry by winning converts to his Master and by building up the churches. As a presiding elder he guided with great tact and judgment the affairs of several districts — the New Bedford, Providence (two terms), and Providence North. As educator he was, during 1866 and 1867, superintendent of public schools

in Newport, R. I., and for several years principal of the Conference Seminary at East Greenwich. In all these different and difficult fields he discharged his responsibilities with painstaking care and success.

His retirement from the active ministry by no means meant retirement from active work, for he has been identified ever since with Christian work of various kinds. He is an influential member of several boards, among which are the Martha's Vineyard Camp-meeting Association, the Conference Academy, the City Evangelization Union, etc. He is always present in the Annual Conference, in the district meetings, and in the weekly ministers' meetings, not as an



REV. MICAH J. TALBOT, D. D.

idle or simply curious observer, but as an active participant in their proceedings. In the local church he is always helpful, an appreciative listener, a devout worshiper, a kind counselor, ready to assist in the devotional exercises, at the sacraments, and in the mid-week service. He is a brother greatly beloved. In the Conference he is regarded by his brethren with respect and affection. A substantial evidence of this is the fact of his election to four General Conferences — 1868, 1872, 1880, 1896. As a member of this important body he was alert and progressive, the champion of any measure which promised greater efficiency to the church of his choice.

As one reviews the events of his long life, and then looks upon Dr. Talbot, it seems hardly credible that they can be true of him. He has at least sipped from the fountain of eternal youth. He has an erect, military bearing, his eye is undimmed, his mind is quick and responsive, his complexion is fresh, his health good, and his strength vigorous. He is devout without being sanctimonious. He faces the morning, and welcomes every sign of intellectual and religious progress in every part of the Master's increasing kingdom. We do not and cannot regard him as an old man. Our prayer is for many years yet of his genial comradeship.

Providence, R. I.

MORE GENESES

DEAN WILLIAM MARSHALL WARREN.

EDITOR OF ZION'S HERALD: The letter published upon the second page of last week's issue is so clear and graphic as almost to appear conclusive. It reads thus:

The Genesis of Higher Criticism

The "higher critics" of the present day are all followers of Wellhausen, whose attention was arrested by Ritschl in a conversation as to the revolutionary views of Graf. Graf was a pupil of Reuss, and Reuss was subject to the influence of the destructive school of Wolf. Wolf worshiped Lessing, who considered philosophy superior to history as a source and standard of truth. Graf supposed that the prophets are older than the law. This destructive theory Wellhausen ruthlessly applied to the Old Testament. The higher critics are still busily engaged in reconstructing the edifice, putting the upper story on the ground and the foundations up in the air. There is a gaping crowd watching the perilous reconstruction. The absurdity of the whole affair is becoming apparent, and soon the "higher criticism" will be relegated to the curiosities of literature.

Suppose now we test this argument in new material; turning it, say, upon metaphysics. We then shall have:

The Genesis of Philorophy

The philosophers of the present day are all followers of Kant, who was roused from his dogmatic slumber, so he himself asserts, by the skepticism of David Hume. Hume was subject to the influence of the destructive teachings of Berkeley. Berkeley believed that matter is a fiction. Sydney Smith says: "Berkeley destroyed this world in one volume octavo, and nothing remained after his time but mind, which experienced a similar fate from the hand of Mr. Hume in 1737." Hume supposed we cannot perceive causes. This destructive suggestion Kant ruthlessly applied to the metaphysics of his day. The philosophers are still busily engaged in reconstructing the edifice, putting the upper story on the ground, etc., etc. The absurdity of the whole affair is becoming apparent, and soon philosophy will be relegated to the curiosities of literature.

Or note again what comes of similar reasoning in the field of science:

The Genesis of Astronomy

The astronomers of the present are all followers of Newton, who believed that sunlight was made of matter, and who gave close attention to the revolutionary views of Kepler. Kepler was a pupil of Tycho Brahe, and Tycho Brahe was subject to the influence of the destructive school of Copernicus. Copernicus upset sixteen centuries of astronomy, and put the sun at the centre of the solar system. Tycho Brahe lost his nose by dueling; he also burned strange fire in seeking the philosopher's stone. Moreover, he supposed that facts should be observed before they are explained. This latter principle

Newton ruthlessly applied to cosmography. The astronomers are still busily engaged in reconstructing, etc. There is a gaping crowd, etc. The absurdity of the whole affair is becoming apparent, and soon astronomy will be relegated to the curiosities of literature.

Many of your readers, myself among them, know little of Wellhausen and of Graf; but most of us cherish along with the faith of our fathers their liking for sound logic. And not even a higher critic, if he stopped to think, would deny that truths at first are often mixed with error and pushed to false extremes.

College of Liberal Arts, Boston University.

Tricks of the Race-Gamblers

REV. ALBERT SIDNEY GREGG.

HE crusades against race-gambling in New York State and New Hampshire are bringing to light the many dark and devious ways of a wealthy and insolent race gambling fraternity. It must not be believed for one moment that the sole desire of those who promote races is to "improve the breed of horses." Supporters and beneficiaries of races openly admit in New York that the elimination of the gambling feature would destroy the races. Where the law against gambling is in the way, they obtain special legislation which gives race gamblers immunity from punishment. Race gambling is carried on in a wholesale way in New York State in defiance of the prohibitions of the State constitution, and enactments which make gambling a felony. And they keep "within the law."

In 1894, by a majority of 90,000, the people of New York added an amendment to their constitution, prohibiting all forms of gambling, and directing the Legislature to pass laws to that effect. This was done; but in 1895 the law was nullified in the interest of the gamblers. As it stands now, and has stood for eleven years, the law is such that those who gamble inside a race-track enclosure on the result of a horse-race, are immune from prosecution, while those who gamble on the result of a race outside the enclosure may be sent to prison. An "exclusive" penalty clause was juggled into the law in 1895, which provides that a gambler who loses on the races inside the enclosure may sue the winner for the amount lost. This is the only legal action that can be taken. It practically does away with all restraints, and gives the bookmakers a monopoly of race gambling.

Another ingenious feature of the situation in New York is that five per cent. of the receipts from the races is given to the county fair and agricultural associations of the State, and the fairs use this money as prize money for horses, hogs, and other farm products. Thus the evil of gambling is linked with the success of such commendable institutions as county fairs! The bond is close, for it appears that the fairs could not exist without the prize money. Without the races there would be no "five per cent.," and without the gambling there could be no successful races. Could a more devilish plan be devised for enlisting a large number of good moral people in support of a thoroughly bad institution? The residents of the farming communities regard the "five per cent." as a bonus from a rich and munificent State, for the racing is supervised by a commission appointed by the governor. When they are told that the destruction of the races will cut off this bonus, they become confused in their moral distinctions, see the immediate ruin of their beloved county

fair, and forthwith demand that their senators and representatives vote against that "bill that will destroy racing." The senators and representatives, feeling the sinister pressure from home, and desiring to stand well with their constituents — Well, we will see. Another kind of people will be heard from. It is developing that there are quite a number of men in New York State who are not willing that the "breed of men" should be demoralized for the sake of producing better horses and hogs — and in the interest of millionaire bookmakers and gamblers. They are beginning to see that it is high time to develop a better brand of honesty in the Empire State, even if some of the county fairs suffer in the operation. They see, also, that race-gambling is not conducive to honesty.

The terrible grip of this system of gambling on the State is shown by the simple statement that the racing association paid the fairs five per cent. on \$4,000,000 last year. This is independent of the money wagered on the races, which in one day at Saratoga reached \$2,000,000 — far in excess of the famous gambling at Monte Carlo! It is nothing uncommon for 30,000 people to attend the races in a day. Ten thousand a day is a fair average. Young and old, male and female, wise — no, mostly otherwise, make up the horde of frenzied human beings who get caught in the craze and whirl of the gambling enclosures. In one season stealings in and about New York city amounting to over \$3,000,000 were traced directly to race gambling.

The "bookmaker" always wins in the long run. He is an English importation. Those who try their luck have little show, for the bookmaker often knows in advance which horse will win. He is a well dressed, leather-lunged individual, who offers "odds" on the horses: "Two to one on Prince Charley," "Five to one on the Bonanza King," "Ten to one on the Queen," are part of his vocabulary. In plain English it means that if Adhem Phool and his money happen to be near, Phool says, "I'll take your odds on the Queen," and he places \$10. The bookmaker records the bet in his "book." Phool walks about feeling good with himself, saying, "If I win I get \$100." That is the meaning of "ten to one" — ten dollars for one. Meanwhile other members of the Phool family have taken the odds on the "Queen." But the "Queen" never wins. She may come in second, but never ahead. It is not intended that she should win, for she is on the track for the benefit of the "bookies," the jockies, the trainers, the tipsters, and the whole disreputable brood, who use such devices to fleece the public. There are generally several "Queens" in every race, and the bookmakers are usually able to name them, for there is often an underground wire between the

Continued on page 277

THE FAMILY DEPARTMENT

Thoughts for the Thoughtful

Selections from ELIZABETH BARRETT BROWNING

I feel how nature's ice crusts keep the dint
Of undersprings of silent Deity.

— *Casa Guidi Windows.*

The least flower, with a brimming cup,
may stand,
And share its dewdrop with another near.

— *Sonnet.*

Through dark and dearth, through fire
and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on!

— *De Profundis.*

And if your hearts should burn, why,
hearts must burn,
To make the ashes which things new and
old
Shall be washed clean in.

— *Casa Guidi Windows.*

O Christ of the seven wounds, who look'dst
through the dark
To the face of Thy mother! consider, I
pray,
How we common mothers stand desolate,
mark,

Whose sons, not being Christs, die with
eyes turned away,

And no last word to say.

— *Mother and Poet.*

And while he rests, his songs in troops
Walk up and down our earthly slopes,
Companioned by diviner Hopes.

— *A Vision of Poets.*

O man, my brother! hold thy sobbing
breath,
And keep thy soul's large window pure
from wrong —

That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation-lights of death.

— *Sonnet.*

Mountain gorses, ever golden,
Cankered not the whole year long!
Do ye teach us to be strong,
Howsoever pricked and holden
Like your thorny blooms, and so
Trodden on by rain and snow,
Up the hillside of this life, as bleak as
where ye grow?

— *Lessons from the Gorse.*

Just so young but yesternight,
Now she is as old as death;
Meek, obedient in your sight,
Gentle to a beck or breath
Only on last Monday! Yours,
Answering you like silver bells
Lightly touched! An hour matures,
You can teach her nothing else.
She has seen the mystery hid
Under Egypt's pyramid;
By those eyelids pale and close
Now she knows what Rhameses knows.

— *Little Mattie.*

How do I love thee? Let me count the
ways.

I love thee to the depth and breadth and
height

My soul can reach, when feeling out of
sight

For the ends of Being and Ideal Grace.

I love thee to the level of every day's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's
faith.

I love thee with a love I seemed to lose
With my lost saints — I love thee with the
breath,
Smiles, tears, of all my life! — and, if God
choose,

I shall but love thee better after death.

— *Sonnets from the Portuguese.*

O pusillanimous Heart, be comforted —
And, like a cheerful traveler, take the
road,
Singing beside the hedge. What if the
bread

Be bitter in thine inn, and thou unshod
To meet the flints? — At least it may be
said,

"Because the way is short, I thank Thee,
God!"

— *Sonnet.*

From "Aurora Leigh"

Get leave to work

In this world — 'tis the best you get at all;
For God in cursing gives us better gifts
Than men in benediction. God says "Sweat
For foreheads;" men say "crowns;" and
so we are crowned,

Ay, gashed by some tormenting circle of
steel

Which snaps with a secret spring; get
work; get work;

Be sure 'tis better than what you work to
get.

The best men, doing their best,
Know peradventure least of what they do.
Men usefulest in the world, are simply
used;

The nail that holds the wood must pierce it
first,

And He alone who wields the hammer sees
The work advanced by the earliest blow.
Take heart!

And since

We needs must hunger — better for man's
love,

Than God's truth! better, for companions
sweet,

Than great convictions; let us bear our
weights,

Preferring dreary hearths to desert souls.

Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little.

And, plant a poet's word even, deep enough
In any man's breast, looking presently
For offshoots, you have done more for the
man

Than if you dressed him in a broadcloth
coat

And warmed his Sunday potage at your
fire.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackber-
ries

And daub their natural faces unaware

More and more from the first similitude.

How sure it is,
That, if we say a true word, instantly
We feel 'tis God's, not ours, and pass it on
As bread at sacrament we taste and pass
Nor handle for a moment, as indeed
We dared to set up any claim to such!

Though we fall indeed,
You . . . I . . . a score of such weak work-
ers . . . He

Falls never. If He cannot work by us,
He will work over us. Does He want a
man,

Much less a woman, think? Every time
The star winks there, so many souls are
born,

Who all shall work too. Let our own be
calm.

We should be ashamed to sit beneath those
stars,
Impatient that we're nothing.

I thus
Grew willing, having tried all other ways,
To try just God's. Humility's so good,
When pride's impossible. Mark us, how
we make

Our virtues, cousin, from our worn-out
sins,

Which smack of them from henceforth.

Being observed,
When observation is not sympathy,
Is just being tortured.

How dreary 'tis for women to sit still
On winter nights by solitary fires,
And hear the nations praising them far off,
Too far! ay, praising our quick sense of
love,

Our very heart of passionate womanhood,
Which could not beat so in the verse with-
out

Being present also in the unknissed lips,
And eyes undried because there's none to
ask

The reason they grew moist.

'Tis written in the Book
He heareth the young ravens when they
cry,
And yet they cry for carrion — O my God,
And we, who make excuses for the rest,
We do it in our measure!

'Tis pitiful; but women are so made;
We'll die for you perhaps — 'tis probable;
But we'll not spare you an inch of our full
height.

We'll have our whole just stature — five
feet four,

Though laid out in our coffins: pitiful!

There are fatal days, indeed,
In which the fibrous years have taken root
So deeply that they quiver to their tops
Whene'er you stir the dust of such a day.

God answers sharp and sudden on some
prayers,
And thrusts the thing we have prayed for
in our face,
A gauntlet with a gift in 't. Every wish
Is like a prayer . . . with God.

Most illogical,
Irrational nature of our womanhood,
That blushes one way, feels another way,
And prays, perhaps, another! After all,
We cannot be the equal of the male,
Who rules his blood a little.

Mrs. Browning's Romance and Marriage

REV. JOHN REID SHANNON, D. D.

THE marriage of Robert Browning and Miss Elizabeth Barrett is ideal. Their love for each other is as golden wine quaffed from a golden chalice.

Miss Elizabeth Barrett writes her beautiful poem, "Lady Geraldine's Courtship." In this poem she makes mention of Mr. Robert Browning, whose series of poems and plays, entitled "Bells and Pomegranates," has just been published in London. This reference, so complimentary to Browning, gives him the desire to call on Miss Barrett. He does so. When he sees the poetess, he loves her. He writes his devotion to her in glowing lines. He speaks of her as "half-angel and half bird, and all a wonder and a wild desire."

Miss Barrett's love for Browning changes the whole outlook of life, as she tells him later:

"The face of all the world is changed, I think,
Since first I heard the footsteps of thy soul
Move still, O still beside me as they stole
Betwixt me and the dreadful outer brink
Of obvious death, where I, who thought to sink,
Was caught up into love, and taught the whole
Of life in a new rhythm."

Miss Barrett's father does not approve of her marriage to Browning. He casts her off in consequence. Never does he become reconciled to her. To her this is a great grief.

Mr. and Mrs. Browning are to each other like two parts of music that make one harmonious whole; or to each other like "perfect music unto noble words." Their hearts are joined and inseparable, like honeysuckles that, growing over the porch, twine and twist themselves together so closely that they forbid separation. Browning speaks of their perfect union in these words:

"Think, when our one soul understands
The great Word which makes all things new,
When earth breaks up and heaven expands,
How will the change strike me and you,
In the house not made with hands?
Oh, I must feel your brain prompt mine,
Your heart anticipate my heart,
You must be just before, in fine,
See and make me see, for my part,
New depths of the Divine."

Their marriage is like twin stars in the heavens; the two stars swing and shine together, in their one sphere, making the heavens luminous. Browning idolizes his wife. As Mrs. Browning is an invalid, Browning nurses her with almost pathetic care. Oftentimes he rises early

in the morning before the time of her awakening. He goes forth into the garden to gather sweet flowers. These he places at her bedside, that, when she awakens from sleep, the fragrant blossoms may greet her first with their tender message of love. Fanny Kemble says: "Robert Browning is the only man whom I have ever known that behaved like a Christian to his wife."

Mrs. Browning is so frail and so secluded from the world that Browning never but once during his eighteen years of married life dines away from home.

Browning gives a sweetly pathetic account of his last evening with his wife. During the evening Mrs. Browning says: "My sickness is merely the old attack;



ELIZABETH BARRETT BROWNING

not so severe an one as that of a year ago. There is no doubt but that I shall soon recover." Together they talk over their plans for the coming summer. As they talk, Browning sees a sudden change come over his wife. This is what he says of that change: "Then came what will keep until I see her again and longer—the most perfect expression of her love for me within my knowledge of her. Always smilingly happy and with a face like a girl's, in a few minutes she died in my arms, her head on my cheek. There was no lingering nor acute pain; but God took her to Himself as you would lift a sleeping child from a dark, uneasy bed into your arms and the light. When I asked, 'How do you feel?' the last word was, 'Beautiful.'"

When the body of Mrs. Browning is put away under the grasses and violets of the English burial ground in Florence, Browning's heart is unspeakably desolate. He dwells in such deep sorrow that he cannot see his pen because of the tears that blind his eyes. On the first trip to London after Mrs. Browning's death, he goes to the church at whose altars he was

married, and there, in the dusk of the deepening shadows of the evening, he kneels reverently, and affectionately kisses the sacred spot upon which Mrs. Browning stood when she plighted him her troth. On every anniversary of his marriage, when he is in London, this noble poet goes to the place where his marriage ceremony was performed, and, kneeling, kisses the altars at which he stood with Mrs. Browning. In his New Testament he writes these words: "Thus I know, thus I affirm, thus I am certain it is that from this life I shall pass to another and better life where lives the one who was the light of my being and of whom my soul was enamoured." In some lines entitled, "Lyric Love," and in the long poem, "The Ring and the Book," we have a setting forth of what Mrs. Browning's love was to Browning. These are written after Mrs. Browning's death. At the close of his introduction to "The Ring and the Book," he apotheosizes his dead wife.

In Browning's last illness he calls every night for the ring his wife gave him on her death-bed. He presses that ring to his lips before going to sleep. In his last hour he anticipates blissful reunion with the sweet, gentle, loving wife who has preceded him into the spirit-world, and says:

"The element's rage, the fiend voices that rave
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest."

Malden, Mass.

A Few Estimates

Prof. E. Charlton Black, LL. D.—Intense emotional sympathy in the presence of human suffering—of little children, of an insanity-haunted poet, of oppressed nations—makes Mrs. Browning's lyrical cry the most poignant in modern English poetry. This emotionality, concentrated in her passion for her poet-lover and constrained in expression by the verse form, places her Sonnets from the Portuguese among the noblest and most fervid love poems of these later days. On such sonnets as these beginning—

"I thought once how Theocritus had sung
Of the sweet years,—"

"If thou must love me, let it be for naught
Except for love's sake only—"

Mrs. Browning's name as one of this old world's great singers securely rests.

Boston University.

Louise Manning Hodgkins.—The "Portuguese Sonnets" hold first place in my pleasure in England's best woman poet; yet I have great liking for some of Mrs. Browning's least finished work, for example, "A Drama of Exile" and "The Seraphim," as for Michelangelo's uncompleted "Day" and "Night" on the tomb of Lorenzo de' Medici at Florence. Those poems remind one of Robert Browning's famous line:

"A man's reach must exceed his grasp,
or what's heaven for?"

So must a woman's, and so do these two greatly conceived, but less worthily achieved poems.

Winter Hill, Mass.

Prof. Dallas Lore Sharp.—I can do no better than to repeat the words of Stedman: "Nothing is earthly, though all is human; a spirit is passing before our eyes, yet of like passions with ourselves and encased in a frame so deli-

cate that every fibre is alive with feeling and tremulous with radiant thought." She is the greatest woman poet who has ever lived, because she is at once the most womanly and the most poetical. I cannot name her "best" poem, for my mood this morning will not be my mood tonight. She has a "best" for dawn and twilight, but there are more for the soft twilight. I read oftenest the beautiful, the matchless "Sonnets from the Portuguese," because they are most herself, and she, in her life as wife and lover, was her own most perfect poem.

Boston University.

Dr. J. W. Magruder. — The passion which was her weakness became her strength, in that "she wrote because she must," and lost all thought of self in lyric inspiration. I suppose every one will turn to "Aurora Leigh," but I drift back to "The Cry of the Children," that epoch-making "wilderness cry" which prepared the way for a new heaven and a new earth for children of the poor.

Portland, Me.

Dr. Frank C. Haddock. — The wife of England's greatest poet sang, as was meet, on the edge of the great forest — his marvelous thought. Engulfed in Browning's love, the wife was always Elizabeth Barrett, living her own life graciously yet sturdily. Never was such a splendid oneness in two as in the song-life of this marriage. Among the shorter poems, "A Rhapsody of Life's Prayers" has always, when read, "brought me up standing." But remembering Browning, we will turn to the "Sonnets from the Portuguese." The "best" is always changing — now a dart of red, now a dart of blue.

Auburndale, Mass.

Ellen U. Clark. — Of the supreme loveliness of Mrs. Browning's character there can be no question. As a writer her strange crudities, the frequent harshness of her verse, and her exaggerated sentiment, greatly obscure the brightness of her genius. But one glorious achievement atones for every fault of taste — the loftiest love poem in our language, the "Portuguese Sonnets."

Cambridge, Mass.

Rev. Frederick W. Coleman. — I regard Elizabeth Barrett Browning as the foremost poet of her sex. Her poetry not only possesses delicacy, but both vigor and depth. Nearly all her work is characterized by that indefinable power and charm which separates real poetry from mere verse. My favorite poem is, "Human Life's Mystery." In this exquisite lyric she shows herself to be a profound thinker who, though conscious of the pathos of life's mystery, was able to "trust God, see all, nor be afraid."

Fall River, Mass.

Rev. Horace B. Haskell. — Elizabeth Barrett Browning is the greatest female poet England has produced. She is a woman of large philosophic thought, great learning, and purest culture; a woman with ideas, intent on what she has to say rather than the way she says it. She is rhythmic. She is a perfect sonneteer. The years following her marriage with Robert Browning were the best of her life; in them she produced her masterpieces. Mrs. Browning is an enraptured seer pouring forth her high, holy, womanly love in song.

Orono, Me.

Dr. John Reid Shannon. — Mrs. Browning is the world's greatest woman poet. Some have called her "Tennyson's sister;" others, "Shakespeare's daughter." She has strange insight into the inner world, as well as outlook on the outer world. Women look to Mrs. Browning as an ideal of womanhood. She lives her life in the upper spiritual atmosphere; hers is a stainless soul. Mrs. Browning is a prophetess; in all her poetry she sets forth the truth that in every human soul is that which speaks of God, of duty, of immortality. "Aurora Leigh" is her most wonderful poem, and this,

more than any of her other poems, shows her great loving heart, her wealth of impassioned sympathy with womanhood, the power, the fiery eloquence, the burning, sunlike splendor of her genius.

Malden, Mass.

Grace M. Everett. — Elizabeth Barrett Browning, as she is revealed in her poems, is a rare character. There are present the tenderness of a woman, the insight of a philosopher, and the trust of a saint. Her purpose seems to have been to make the world better and happier. Some of her poems are protests against existing evils. Many were written for the comfort of the sorrowing. Others contain lofty sentiments regarding God's government and purposes. In all her writings she tries to teach some of the deeper truths of religion. Her sonnets, "Substitution" and "Consolation," appeal to me as her best.

Westerly, R. I.

Rev. W. J. Heath. — "Romney Leigh" gives a very good characterization of Mrs. Browning in these lines:

"Rather you,
My cousin! that I have seen you not too much
A witch, a poet, scholar, and the rest,
To be a woman also."

With all the strength and power of George Eliot, and with broader learning, she never surrenders her feminine character. Hence there is a delicacy of touch and subtlety of insight that greatly enhance the charm of her work. It is not that her work is to be accepted because it is a woman's work, but there is a charm and power about it that only a woman's work could have. Of her shorter poems, "The Virgin Mary to the Child Jesus," and "The Cry of the Human," appeal to me very strongly.

Wollaston, Mass.

Principal J. H. Pillsbury. — Mrs. Browning's verses are strong, imaginative, intense, abounding in poetic fancy, but not often flowery and limpid. Her thoughts are perhaps too intense for melodious measure. They stir the very depths of the soul and so sink into the life as to become a part of one's self. This has made her a dearly loved poet. "Mother and Poet" seems to me to reveal most perfectly her great soul. It voices a sorrow too deep and true to be anything but loyal to the right, too noble to waste itself in regrets. It breathes a splendid patriotism. If every mother had this poem in her heart we should have a new generation of loyal citizens.

Waban, Mass.

Rev. Geo. M. Batley. — Elizabeth Barrett Browning — highest type of Christian womanhood; as wife, mother, friend, representing the ideal. Hers was a great soul housed in a frail temple. All her life was illuminated by a Christian faith which never grew dim, and the light of her life "shone through." Her sympathies were deep; the pathetic appealed to her; truth and right she loved, and glorified in word and deed. Sincere, original, she reached the deep places in human nature and read from the soul, its experiences, moods, feelings, despair and hope, as from an open book. Best of all her poems, I like (1) "The Cry of the Children," for its pathos reaches my soul, and it keeps my heart tender; and (2) "Cowper's Grave," assuring me of God's eternal solicitude and steadfastness. My faith grows strong whenever I read her messages of hope.

Brewer, Me.

Rev. Edward C. Strout. — Elizabeth Barrett Browning is the queen of song, and came to her throne through, or rather in spite of, bitter suffering. In her physical weakness and pain she might have excused herself from the dusty highways of common life, might have chosen to walk with love "in quiet paths aside." But Mrs. Browning had a vision of the real mission of life, and, like the Master, she gave herself for humanity. Where men toil and struggle and die, where women suffer and weep and pray, where

"The child's sob in the silence curses deeper
Than the strong man in his wrath,"

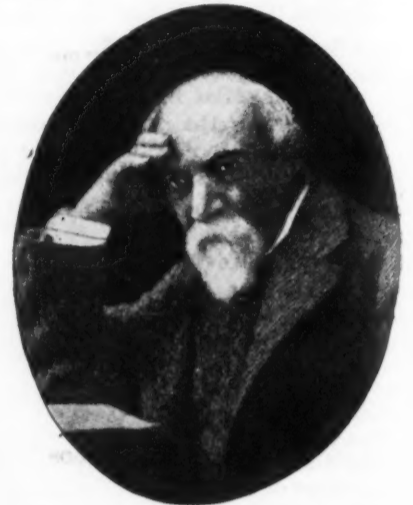
there this woman went, on foot; strong of spirit, tender and true, giving bread where others, too often, gave a stone. I should

not say that her long poems are her best; they are good and strong in spots. But some of her short songs are ideal. Of these one does not like to choose. Take, for example, these: "The Cry of the Human," "Confessions," "The Sleep" (placed in our new Hymnal), "The Cry of the Children," "Cowper's Grave," "Inclusions," and, if I must name one, take "Loved Once."

Concord, N. H.

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Saeta*.

February 26

I saw the power; I see the Love, once weak,
Resume the Power: and in this word I see,
Lo! there is recognized the Spirit of both
That moving o'er the spirit of man, unblinds
His eye and bids him look.

— *A Death in the Desert.*

February 27

There's heaven above, and night by night
I look right through its gorgeous roof;
No suns and moons though e'er so bright
Avail to stop me; splendor-proof
I keep the broods of stars aloof:
For I intend to get to God,
For 'tis to God I speed so fast,
For in God's breast, my own abode,
Those shoals of dazzling glory passed,
I lay my spirit down at last.

— *Johannes Agricola in Meditation.*

February 28

O pale departure, dim disgrace of day!
Winter's in wane, his vengeful worst art thou,
To dash the boldness of advancing March!

— *The Ring and the Book.*

March 1

The morn when first it thunders in March,
The eel in the pond gives a leap, they say;
As I leaned and looked over the aloof arch
Of the villa-gate this warm March day.

— *Old Pictures in Florence.*

March 2

He thought I could not properly forgive
Unless I ceased forgetting — which is true.

— *The Ring and the Book.*

March 3

For thence — a paradox
Which comforts while it mocks —
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not
sink 't the scale.

— *Rabbi Ben Ezra.*

March 4

If as a man, then much more as a priest
I hold me bound to help weak innocence:
If so my worldly reputation burst,
Being the bubble it is, why, burst it may:
Blame I can bear, though not blameworthiness.

— *The Ring and the Book.*

IN A WINTER WOOD

Into a winter wood
At the crest of the morn I went;
The pine-trees stood like a tent
Of ermine feathery soft;
The hemlock wore a hood;
And many another bole,
Towering far aloft,
Was wrapt in a Samite stole.

A gentle whispering
Seemed wafted from tree to tree
Like a broken melody
Chorded tender and low;
"We are gossiping of spring,"
Said a birch, with a friendly nod,
"Of how we will joy when the snow
Will let us look on the sod!"

Then came a truant crow
With a lusty, rusty note,
And a squirrel, sleek of coat,
With his chirrup ever glad;
So we all chimed in, and oh,
What a cheery, chattering,
Frolicsome time we had
Just gossiping of spring!

—CLINTON SCOLLARD, in *Metropolitan*.

A FILLER OF CHINKS

BERTHA GERNEAUX WOODS.

"BETTY is always filling in chinks," some one remarked of a bright, sweet-faced girl. "I don't know whether other families are like ours in having a chronic dearth of some special household necessity. The big things, of course, we always attend to—it's the safety matches or some other such trifle we are always forgetting to order when we go into town."

"That's the way with us," said another girl. "It's a standing joke in our house that we'll get some pepper as soon as 'pay day' comes around, for somehow we are always finding our pepper-boxes empty."

"Well, since Betty came home," continued the first speaker, "it's all been changed. She's taken it upon herself to look after just such trifles. We used to have a wild search for a decent lead pencil if anybody asked for one. Now Betty keeps each desk, and some other convenient places, too, supplied with beautifully sharpened pencils. She remembers when we are almost out of matches and orders them, and she always thinks to water the house-plants and change the water for the cut flowers. It was nobody's business to do that before, but Betty has made it hers since she came home. She is always calling herself commonplace and without a single talent, but the rest of us think that her thoughtfulness is a very real sort of talent and a most comfortable one to have in the family."

"That gives me an idea," laughed the other girl. "I've always been the commonplace one at our house. I can't do any of the charming things that Grace and Edna can, but I suppose I *could* keep the pepper-boxes filled, and the palms watered, and—oh, dear! How many things I can find to do if I keep my eyes open!"

Takoma Park, D. C.

—Queen Alexandra, when Princess of Wales, came one day upon a tiny mite of a boy crying piteously. He was in charge of a fat and comfortable old lady, who

seemed quite unmoved by his grief. "What is the matter?" inquired the Princess, who is very fond of children. "Is he ill?" "Well, ma'am," said the comfortable old lady, "he isn't hexactly ill; but no stomach can't stand nine buns!"—*Exchange*.

MARTHA'S WAY

"NOW, I am going down to read to old Mrs. Brewster," announced Martha, briskly, putting on her hat. "If you want me to carry those roses to Mrs. Guider, mamma, I will have plenty of time."

"Thank you, dear," said Mrs. Randolph, gently, "but I want to see Mrs. Guider for a few minutes this afternoon. I will take the roses as soon as I finish this sewing."

"I may not be home for an hour or two," said Martha, still lingering before the mirror. "It may be that little Bennie Snow will want help with his problems, for he is doing so poorly in school. I really believe if I had not given him a sound talking to last week he would have given up entirely."

"I'll venture to say he was only speechless with fright when you thought you had convinced him, Martha," laughed her brother Fred. "I never saw any one so managing in all my life."

"Managing!" said Martha, with fine scorn. "You certainly are unkind and unfair, Fred. Here I devote my spare time to Bennie when I might be having a good time with the girls, only to be laughed at at home. Sometimes I have half a notion to give up working entirely, for I get no credit for it. Mrs. Brewster is so unreasonable about the books I shall read to her, and just yesterday Mrs. Brooks shed tears because the quilt patches I had spent so much time over were half an inch too small or too large—I've forgotten which. I lost her measuring block, and couldn't walk way down there for another. I'd like to see anybody manage my people."

The teacher of one of the Sunday-school classes in Grace Church had suggested to each of her pupils that she take charge of several old or poor people and try to make life pleasanter for them. Martha took up the plan with her usual energy, and selected two old ladies, Bennie Snow, and a pretty shop girl for her especial protégés. Her "victims," Fred laughingly called them when she disclosed her wonderful scheme at home for brightening their lives, but Martha was undaunted. She read and worked, and planned and advised, and managed without neglecting her school work in the least, till the four "victims" wished for a vacation, though they took care to conceal their real feelings.

"You ought not to tease your sister, Fred," said Mrs. Randolph, reprovingly, when the door closed after the girl with the basket well filled for her charges. "I know she does some things that seem peculiar, but it's only her way."

"Well, mother, her way is getting farther and farther away from other people's ways. It's a shame the way she bosses those unfortunate victims around. Yes, it is boasting, for they don't dare to lay claim to their own lives when she's about. She thinks because she helps them a little she can order all their goings and comings. The other day when I took the umbrella to her in the rain storm I heard her telling Mrs. Brooks that it was foolishness for her to give the quilt she was making to her granddaughter when she could sell it for three dollars at the Exchange. The poor old soul squirmed and argued, but Martha convinced her that it must be sold. I don't like to see her act like that."

"She'll learn better after awhile," said Mrs. Randolph, with a smile and a sigh. Mothers can make excuses for sons and daughters when nobody else would try. "Martha is only seventeen."

"How tall you are growing, Martha," said Aunt Martha, beaming on her namesake when she came to visit her brother's family a week later. "I am glad to see that you are getting more and more like me every day, I was afraid you might take after the easy going Blakes, but you have some of my ways exactly. In these days of wishy-washy young people it is a relief to find a girl with positive convictions."

"Am I really like Aunt Martha?" demanded Martha, junior, when she escaped from the praise of her aunt and hunted up her brother in the back yard. "Don't you dare say I am."

"You just watch and you'll see," said the wise Fred, with an unsympathetic grin. "Aunt Martha prides herself on speaking the truth."

And Martha did watch, to her deep humiliation. Aunt Martha laid down the law to the family on the subject of boiling the water for fear of typhoid in exactly the same manner her niece used in convincing poor Mrs. Brooks about the quilt, and her remarks were received in the same way that the quiltmaker resigned herself to selling her patchwork instead of giving it away. Mrs. Randolph faithfully boiled the water that had been pronounced pure by an expert chemist, and the family had to submit for the sake of peace while Aunt Martha was in the house. At the end of three weeks every one noticed a decided difference in the young girl, though her aunt was the only one to mention it.

"I did intend to give you my gold watch, Martha," she said, severely, the morning of her departure, "but I find I was mistaken in my estimate of you. The watch is a trifle small and I shall buy a new one, but I am greatly disappointed in your character. I thought you were a later edition of myself, but it seems not. Your cousin, Martha Trenton, has some backbone in her make-up, and I shall present her with the watch. Good-by," and the carriage rattled away to the station.

"Thank goodness!" said Martha. "I am glad I haven't got her ways. I can give up that elegant watch without a pang if you all solemnly assure me that I don't act as I used to. If Aunt Martha noticed it, there must be some change."

"There is!" cried the whole family as with one voice. "You are acquiring a nice pleasant way all your own."

"Then," said Martha, in a tone of great relief, "let's drink to the happy occasion in unboiled water. If cousin Martha deserves that watch, let her have it."—HILDA RICHMOND, in *Advance*.

Acquiring a Specimen

MRS. FRANKLIN had always spoken her mind, and she intended to do it as long as the gift of speech was spared her. Her children and grandchildren knew her habit, and found it not always cheering.

"I'd like to have you tell me what induced Edith to fall in love with that young man I saw last night for the first time," said the old lady to one of her daughters.

"I think she was attracted to him at first because he's such an athletic fellow and such a splendid swimmer," the mother of Edith ventured feebly, after a moment's casting about in her mind for a satisfactory answer.

"Humph!" snorted Mrs. Franklin. "Which does she propose to keep him in after she's married him—a gymnasium or an aquarium?"—*Youth's Companion*.

BOYS AND GIRLS

BRAVE ANNABEL LOU

Annabel Lou is only two,
And one can't tell — that is, very well —
What Annabel Lou is going to do.

Annabel Lou is afraid of a mouse,
Or a dog or a bird or a fly or a cat;
But she's not afraid to stroke the fur
Of a great big fox, and give it a pat,
And pull its tail, and handle its claws,
And put her hand in its open jaws.

Annabel Lou is only two,
And one can't tell — that is, very well —
What Annabel Lou is going to do.

But perhaps I should say, to be quite fair,
That claws and fur and tail and head
Are not exactly as first they grew,
And are harmless quite, for the fox is
dead,
And it hangs round the neck — indeed, 'tis
true —

Of the beautiful mamma of Annabel Lou.

— CLARA ODELL LYON, in *St. Nicholas*.

DOT'S WORLD

L. M. MONTGOMERY.

"OH, dear me!" said Dot, crossly,
"this is a horrid old world. It's
the very worst world ever was!"

Aunt Meg smiled.

"I've been thinking it was a real nice
world, Dot. What is the matter with
it?"

"It rained all the morning," said Dot,
"and I couldn't go down to play with
Nellie; and I've nuffin to do, and I'm
tired of all my books and games. No-
body pays any 'tention to me, and it's a
horrid old world."

Aunt Meg laid down her work and
looked seriously at seven-year-old Dot.
Dot liked to have people look seriously at
her, it made her feel so nice and grown up.

"I don't really think it is a horrid
world, Dot," she said. "It is just the
kind of world we make it. Would you
like a recipe for making it a nice world?"

"'Course I would," said Dot, prompt-
ly.

"Then," said Aunt Meg, decidedly,
"you must go and do things for other
people."

"What things?" asked Dot, opening
her eyes.

"Oh, I can't tell you that. You must
find out what things for yourself."

"Are you in earnest?" demanded
Dot.

"Indeed I am. Just try my recipe.
You'll see that it will change your opin-
ion about the world."

Privately Dot didn't believe it would.
She wasn't at all sure she knew just
what Aunt Meg meant; but she thought
it over very carefully as she went down
stairs.

In the sitting-room she saw grandma
getting ready to wind a skein of yarn
over two chairs. Dot knew it made
grandma's arms and rheumatic fingers
ache to wind yarn; but Dot didn't like
it, either, and she was just slipping out
when she thought of what Aunt Meg
had said. Was this what she meant?

"Grandma, I'll wind your yarn for
you," she said.

And wind it she did. When it was

done, grandma gave her a kiss and a
pineapple drop.

"I'm ever so much obliged to you,
dearie. You're a thoughtful little girl."

Dot slipped out to the kitchen, and
there was Nora getting ready to bake a
cake.

"Can't I seed those raisins for you,
Nora?" she said.

"Shure, and it's meself that'll be
obliged to yez if yez will," said Nora,
heartily. "I've got forty other things
to do this blessed afternoon. If ye'll
seed the raisins for me, I'll bake yez two
little pattypans out of the cake for your
doll-house."

"Where is Ethel?" said mamma,
coming into the kitchen when the
raisins were done. "I want her to amuse
Bobby while I stitch up her shirt-waist."

"Ethel is busy doing her arithmetic
for Monday," said Dot. "I'll play with
Bobby, mamma."

So for an hour Dot played woolly bear
and building house with two-year-old
Bobby.

"That's my little woman," said mam-
ma.

When Bobby fell asleep six-year-old
Teddy strayed in with tears on his face.

"I can't learn my letters," he sobbed.

"Oh, yes, you can," said Dot, brightly.
"I'll help you. Come along, we'll go up
to the hall window-seat and find out all
about them."

In half an hour's time Teddy had got
his alphabet so well straightened out that
he knew every letter in it. Then Dot ran
down to the Corners and did an errand
for Ethel, for the rain had stopped and
the sun was shining gloriously. The
flowers in Dot's garden plot were all wide
open and fresh when she came back.

"I b'lieve I'll pick a bunch and take
them down to old Mrs. Brown," said Dot
to herself. "I know she likes flowers,
and she hasn't any."

"Bless your kind little heart, dearie!"
said Mrs. Brown, as she took the big
sweet bouquet of blossoms. "It's a sweet
thing of you to think of bringing me
such lovely flowers. I've been wishing
for some all day. And you're like a
flower yourself, pet."

That evening Aunt Meg came into the
little white bedroom where Dot had just
gone to bed.

"Well, Dot, what do you think of the
world now?" she asked, merrily.

"It's a nice, splendid world," said
Dot. "I'm ever so much obliged to you
for your recipe, Aunt Meg, and I'm
going to use it every day."

Cavendish, P. E. I.

The Giants of Every Day

LOOKING up from the picture book he
was eagerly reading, Teddie ex-
claimed, "I'd like to be 'Jack the Giant-
Killer' and frighten all the old giants
away!"

The other children laughed heartily at
Teddie's choice, and Bob remarked:

"There never was such a man, Ted. It's
only a foolish story, you know. There
aren't any giants."

Teddie looked disappointed. This was
taking away the charm from his book.

"There are giants, aren't there, Uncle
John?" he asked, throwing down his book
and coming over to his uncle's arm-chair.

Uncle John laid aside his paper, and took
the little fellow upon his knee.

"Giants, Teddie?" he repeated, gravely.
"Yes, my boy, there are a great many
giants all around us; and we have to learn
to be good fighters if we do not wish to be
overcome by them."

Teddie beamed triumphantly, but the
other children opened their eyes in won-
der, and Alice asked:

"What do you mean, Uncle John?"

"My dear Alice," he answered, "there is
one dreadful giant, named Intemperance,
that is harder to conquer than any that the
famous Jack ever vanquished. And there
is another, called Selfishness, a terrible
monster, with nine heads; and a third
named Cruelty, and a fourth named Dis-
honesty. We might mention ever so many
more."

"Oh, that kind!" said Bob. "I meant
there were no real giants."

"Well, these are fairly real giants, Bob.
Did you ever try hard to fight one?"

Bob looked sober.

"I don't believe I've tried as hard as I
might, sir," he confessed frankly. "I
think my worst giant is Selfishness," he
added, slowly.

"And mine is Idleness," whispered
Alice.

"What is mine? It must be my Quick
Temper," admitted Nellie, blushing over
memories of recent defeats.

The three had formed a semi-circle
around Ted and Uncle John, and their
bright faces were more thoughtful than
usual.

Little Ted looked perplexed. They were
talking in riddles.

"Has everybody got a giant?" he ven-
tured.

The others laughed at this, but Uncle
John answered, kindly:

"I'm afraid so, Ted. Anything that
keeps us from doing good is our giant that
we have to fight. Have you one, my little
man?"

The child's face flushed as he replied,
after a moment's hesitation:

"Yes, there are lots of them. There's
my cross words to the nurse this morning;
and I disobeyed mamma; and I broke
papa's penknife that he told me not to
touch; and I, oh!" — there Ted stopped
suddenly and hid his face on uncle's
shoulder.

The children didn't laugh this time. —
Little Chronicle.

All Right in His Case

THE teacher was giving the school a
little lecture on good conduct. "Let
me caution you on another point, children,"
she said. "Avoid criticising. Don't make
a practice of finding fault with other peo-
ple, or picking flaws in what they say or
do. It is a very bad habit to form, and will
make your own life unhappy."

"Why, teacher," spoke up a little boy,
"that's the way my father makes his
livin'!"

"You surprise me, Georgy. What is
your father's occupation?"

"He's a proof-reader, ma'am."

The teacher coughed behind her fan.

"Well, Georgy," she said, "I will make
an exception in the case of your father." —
Youth's Companion.

— A mother was talking to her little
children about going to bed early. "Ted,"
she said, earnestly, "you and Ethel ought
to go to bed with the sun. The chickens go
to bed with the sun." "Yes, I know they
do, mamma," Ted replied, "but the old
hen — she always goes with 'em." — *Rec-
ord Herald.*

OUR BOOK TABLE

THE WORK OF PREACHING. A Book for the Classroom and Study. By Arthur S. Hoyt, D. D., Professor of Homiletics in Auburn Theological Seminary. The Macmillan Co.: New York. Price, \$1.50, net.

The author thinks there is need of a book on this theme that shall not be the expression of the past, but shall voice the best pulpit life of today. We have not been able to see, however, in this treatise anything very different from those with which we are familiar. He treats of the preparation of the sermon, development, argument, explanation, illustration and delivery, very much in the usual way. He recommends that the young man write some of his sermons, whatever be the method of delivery, and make only a plan for others. He has almost nothing to say about the memoriter method which has been, and still is, so largely the method of the best preachers. He acknowledges his obligations to Dr. Herrick Johnson, of Chicago, to the "Yale Lectures on Preaching," and to "the ideal and example of Phillips Brooks."

THE FAILURE OF THE HIGHER CRITICISM OF THE BIBLE. By Emil Reich. Jennings & Graham: Cincinnati. Price, \$1, net.

Five review articles and lectures are here thrown into a volume which will greatly please certain people and profoundly disgust certain others. We do not object to the book so much on account of its matter as its manner. We are entirely ready to read arguments combating our own views if they exhibit fairness, sobriety, and a desire to reach the truth or do good. This cannot be said of Mr. Reich's lucubrations. They exhibit such an amount of hysterical heat and passionate objurgations and fulminations as to remove them from the category of candid, earnest, honest discussion of a weighty theme. The promise in the preface "to construct the right method of comprehending the Bible," is nowhere carried out. The whole 200 pages are taken up with the overthrow of the ultra positions of men like Canon Cheyne and other extremists whom Mr. Reich—like all others of his class—considers to be the only Higher Critics. This is precisely as reasonable as it would be for advocates of arbitrary despotic rule to select the extremist Nihilists and Communists as the only representatives of those who believe in free institutions, and when they had shown the absurdity of the Nihilist positions to congratulate themselves on having proved the side of absolutism. The author calls Higher Criticism "the distortion of historic truth as well as the desecration of true religion"—which, of course, disposes of the whole business very easily. He also says that Higher Criticism is a "pernicious attempt to drain the Bible of all its inestimable value." He says: "It is hardly credible that any person of common sense can be taken in by such a childish procedure"—as that of the Higher Critics. "They that deny or question the received authorship, text, and dates of the books of the Bible [i. e., the Higher Critics] do thereby declare that the Bible is a forgery. Now forgery is a crime." Here is reasoning. A man who even "questions" the "received" date of a Bible book—received by whom?—accuses somebody of crime, and is apparently guilty of crime. He compares the Higher Critics to the judges who conducted the witch trials of the Middle Ages, and gives a long account of the horrid enormities of those farcical trials for the purpose of arousing indignation against his opponents. He says: "The more particular and technical reason why Higher Critics attempt to destroy the authenticity of the Bible is their incapacity

to grasp the meaning and power of Personality in History." Indeed! "Incapacity!" He also turns to prophecy and announces: "The spade now so busy in Palestine will undoubtedly, and in the near future, unearth a copy of Genesis in cuneiform script, dating from the thirteenth or twelfth century B. C." And this, in his opinion, will totally explode Higher Criticism, giving it "the lie direct," turning it all into a lie. Such a violent and wholly one-sided piece of writing, with nothing of constructiveness in it, entirely taken up with demolishing things with which no Methodist has the slightest sympathy—what good can it do among our people, and why should a Methodist Book Concern publish it?

JOHN FISKE. By Thomas Sergeant Perry. Small, Maynard & Co.: Boston. Price, 75 cents.

One of the "Beacon Biographies of Eminent Americans." It is very highly eulogistic—rather more so, it seems to us, than the acknowledged facts fully warrant. "No promise unfulfilled, no opportunities wasted," "high aims to which he remained constantly true, with unvarying devotion to his honorable task." Perhaps so. Yet, on another page of the book, the author admits that he "worked in defiance of hygienic laws, his vast bulk growing with the impossibility of exercise, his indifference to dietary laws unfitting him for resistance to the depressing heat." So he passed away, July 4, 1901, in his sixtieth year. He ought to have lived twenty years longer, and would have done so, in all human probability, had he been willing to observe "dietary laws." It seems to us that here was a glaring instance of "opportunities wasted," "promise unfulfilled," "high aims" to which he was not true, for appetite ruled him instead of knowledge and principle—ruled him and killed him.

THE LIFE THAT COUNTS. By Samuel V. Cole, President of Wheaton Seminary. Thomas Y. Crowell & Co.: New York. Price, 75 cents, net.

A book of high grade, filled with good things. It deals with some aspects of service, and with the ideal traits of the life that would serve. It sprang from a series of addresses given before young people, and the tone throughout is in every way to be commended. Important truth is tersely expressed. Much is made of the symbolism of Ezekiel's vision, where through the figures of the Face of a Man, of a Lion, of an Ox, and of an Eagle, Sympathy, Courage, Patience, and Aspiration are taught. Disinterestedness, the author says, pervades all the other qualities and unites them.

Magazines

—A fine copy of Gilbert Stuart's Washington used as the frontispiece emphasizes the fact that this is the February number of *Photo Era*. Considerable space is devoted to the beautiful work of Charles A. Hoyle, of Boston, of whom a delightful "appreciation" is given by the editor, Mr. Thomas Harrison Cummings, under the title, "A New England Photographer." Mr. Cummings says: "There is not a dull or uninteresting picture in his whole collection, and each one reflects the artist's personality. After all, it is the personal element more than anything else which has given photography its recognition as a fine art." Among the topics treated this month we note: "How to Photograph the Moon Rightly," "Preserve Old Ironsides," "The Worcester Exhibition of Photographs," "A Photo Era Tour in Europe," "The Principles of Photography Briefly Stated," "Notes on Enlarging," etc. The full-page photograph of Miss Alice Roosevelt is one of the best we have seen. (Photo Era Publishing Company: 383 Boylston St., Boston.)

—The *Bookman* for February gives much space to Antoine Wiertz, the mad painter of Belgium; Ibsen, the playwright; and Dumas, the novelist. There is also a comical pictorial drama giving twenty scenes between a poet and an editor, entitled, "An Icy Reception." It proved to be an extremely cold day in the sanctorium, and the consequences were disastrous. (Dodd, Mead & Co.: New York.)

—The table of contents of *Current Literature* for February leaves little to be desired by any one who wants a complete and competent review of the month in the sections of politics, literature, religion, science, music, fiction, etc. Every legitimate taste would seem to be met. The pictures are most abundant. (Current Literature Co.: 34 West 28th St., New York.)

—The February *Chautauquan* continues the "Reading Journey in China" which has been running for some months, and has an excellent article on "The Vesper Hour," by Chancellor John H. Vincent. (Chautauqua Press: Chautauqua, N. Y.)

—The *Voice of the Negro* for February has illustrated sketches of "The Negro" and "The New York Tenement;" also discussions of "The Negro and Disease," and of "The Federal Sovereignty Rights of the United States Citizen." The editor exhorts negro organizers and agitators to bury the hatchet and get together, stop their useless contentions, their debates as to who is the greatest, and combine for the good of their race, stop quarreling and go to work. Plain talk, but evidently needed. (Voice of the Negro: Atlanta, Ga.)

—The January number of *Records of the Past* treats the "Inscriptions at Dog River, Syria," "Cliff Ruins of Northern Mexico," "Prehistoric Trees at Horseheads, N. Y.," "The Pyramids of Zamner," and the "Excavations in Ashur." (Records of the Past Exploration Co.: 215 Third St., Washington, D. C.)

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SPECIAL.—To meet the wishes of those who prefer medicine in tablet form, we are now putting up Hood's Sarsaparilla in chocolate-coated tablets as well as in the usual liquid form. By reducing Hood's Sarsaparilla to a solid extract, we have retained in the tablets the curative properties of every medicinal ingredient.

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Mrs. Helen L. Thompson of Lewiston, Me., reports great benefit to her little girl from Hood's Sarsaparilla, which thoroughly purified her blood after an attack of that blood-poisoning disease, scarlet fever. It gave her strength and renewed health. Thousands of others tell of similar cures, also cures of scrofula, salt rheum, eczema, etc.



EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

A Sheaf of Conventions

WILLIAM B. OLIVER.
Field Secretary.

SEVERAL [programs lie on my desk, gathered from a number of successful League] meetings of Feb. 22. These are announcements of "conventions," "rallies," "conferences," and "institutes." What an array of titles for practically the same kind of meetings! Our young people have wisely chosen Washington's Birthday for a day of great gatherings to emphasize, as can be done on no other day, the true patriotism.

This thought was admirably presented at the

Lynn District Convention, held at Wesley Church, Salem. It was pronounced by all to have been a splendid meeting, with large crowds and excellent addresses. We note with satisfaction the wisdom shown by the committee in not crowding the program. Two such speakers as Dr. Shannon, of Malden, and Dr. Beller, of Boston University, can say as many good things as any League member can carry away in one day, and perhaps more than some of us can practice. Dr. Beller's address on "Washington and Our Country's Future" was the kind which makes us better citizens. Has not the League member a tremendous duty to his country, this fast-changing New England especially? When the populations of whole communities change in ten years, as is the case in many a locality, should not the League awake to its duty to these new peoples who are American sooner than they should be if the "corner-stones of a nation's life are religion, morality, education, and patriotism." There are some Leagues which will have to grapple with these problems in other ways than by an annual address. The

Old Colony Circuit League

held its quarterly meeting in East Weymouth, with the Brockton Circuit as its guest. The expressions of loyalty from several young laymen were delightful to hear. A simple plea was made for a social life in the League, which is normal and which will include all the boys and girls who are beginning to have a hand in things. We should plan our social affairs so that the greatest number can assist in making a success of the occasion, and give each young person a feeling of responsibility. Social life is an expression of religious life, not something added to it. The entertaining League showed this by their true hospitality.

The most successful

Missionary Rally

ever held by the Boston Student Volunteer League was the order of the day at the New Old South Church. It was pleasing to note the large attendance of League workers. Both home and foreign missions were given generous attention, but the chief purpose of the rally is to present to the leaders of Young People's Societies in Greater Boston the help which

is afforded through printed matter, charts, libraries, and by personal visitation. The average League member has such an inadequate conception of the movements of the times, so poorly understands the meaning of whole nations at the doors of the church, that a quiet, patient education must take place. These Student Volunteers stand ready to visit the local churches or Leagues and speak, arrange to organize mission study classes, and in any way possible promote an intelligent study of missions. Help will be rendered to any League by corresponding with Carl D. Gage, 72 Mt. Vernon St., Boston.

That part of the rally which was of greatest interest to us was the conference with S. Earl Taylor on "Missions in the Sunday-school." Several new helps have been prepared, such as an excellent program for Sunday-school use, with attractive illustrations. It is bound to interest children, and we must cultivate this field with increasing diligence if we are to meet the needs of the next decade.

The reports from mission study classes show that no church has made room for a class from favorable conditions only, but because of the determination of some one or two leaders, that more could be done with cordial pastoral support, that classes have invariably increased the spiritual life, and in some cases brought people into church membership.

It may not be too early to make an announcement of the

Biennial Convention

of the First General Conference District League. The beautiful grounds of the Weirs Camp-meeting Association have been offered to us, and special rates are being made with the railroads to get us all as cheaply as possible to that beautiful spot on Lake Winnepesaukee. The time set is July 4-8, closing with a great Sunday service, at which Bishop Goodsell will be one of the speakers. It is too early to present the program, but already it is taking shape. His excellency, the Governor of New Hampshire, will give the address of welcome, and fraternal greetings will be brought from the Christian Endeavor Society by the general secretary, Von Ogden Vogt.

The First General Conference District League has always been a leader in group organization and in aggressive methods. It proposes this year some radical changes in the character of its convention. We realize that too strenuous attention to addresses is a weariness to the flesh, so delightful outings are being prepared, and the afternoons left free for recreation. Plan your vacations then so as to include these days in your summer rest time.

The various phases of League work will receive attention at the hands of experts, and cannot fail to be of great value. For instance, special attention will be given to Junior League work. Competent speakers will tell how to carry on this important phase of work. Exhibits of work done and of accessories available for the Junior superintendent will be shown. No Junior worker can come to this con-

ference without being greatly helped. The same will be true in all other departments.

We speak of this important meeting for two reasons: The individual should plan to be there, and the various district conferences now being arranged for June and July can be so adjusted as to time that there will be no conflict. Watch these columns for items of interest regarding the great Weirs meeting. It is not too early to remember in prayer the committee who are making the program. It is always time to pray for the League and its workers.

PRAYER-MEETING TOPIC

A Christlike Life

Sunday, March 11

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

March 5. Not like the Gentiles. Mark 10: 43-45.
March 6. The eleventh commandment. John 13: 34.
March 7. Taught by Christ's forgiveness. Col. 3: 13.
March 8. Like Christ in forbearance. 1 Pet. 3: 17, 18.
March 9. "In His steps." 1 Pet. 2: 21, 25.
March 10. The reward of the overcomer. Rev. 3: 21.
March 11. Topic - A Christlike Life. Phil. 2: 5, 8.

"He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me
My tongue can never tell;

"It is an everlasting love,
An ever rich supply;
And so we love each other,
My Lord and I."

These lines are deeply spiritual, and overflow with a beautiful affection for Christ. They are quoted by that deeply religious and eminently successful evangelist, Dr. J. Wilbur Chapman, in his little devotional book, "The Secret of a Happy Day"—rich meditations upon the Shepherd Psalm. Only a Christlike life can appreciate such sentiments.

Such a life springs from Christ, and from Him only. Never can it be evolved from a heart of depravity. Not from beneath can it come, but from above. It begins to be in the new birth—that supernatural work wrought upon the soul by the Holy Spirit when its sins are forgiven and the heart is cleansed. How glad and joyous is the hour when a sinful soul turns to Christ and begins to live His great life! The fathers used to sing:

"When my heart first believed,
What a joy I received,
What a heaven in Jesus' name!"

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Portrayed

1. By Jesus. (a) Mark 10: 43-45. Here he reverses the ordinary conception of greatness. He is not the greatest man who can compel the largest number of persons to serve him; but he is chief of all who cheerfully and bountifully renders real service to the largest number of his fellow men. Not Napoleon striving to bring all nations under his ambitious sceptre, but Lincoln, offering himself upon his country's altar to free degraded slaves and to bless the whole race with truer freedom. (b) John 13: 34: "As I have loved you, that ye also love one another." His full-hearted love for us is the standard by which we are to measure our love for others. When St. John was a very old man he went around among the people and repeated often the words: "Little children, love one another." When asked why he dwelt so much upon this one injunction, he answered: Because it is the Lord's commandment; and if it only be fulfilled, it is enough.

2. By St. Paul. (a) Phil. 2: 5-8. Here we have delineated Christ's character in its fine humility. Equal with God, yet stooping to tabernacle in human form. Augustine being asked: "What is the first thing in religion?" replied: "Humility." "The second?" "Humility." "The third?" "Humility." (b) Col. 3: 13: "Forbearing one another and forgiving one another, even as Christ forgave you." For a thrilling illustration of forgiveness see "The Christ Brotherhood," by Banks (page 44). It is advice given by Phillips Brooks to a young woman who had been grievously wronged by a young man.

3. By St. Peter. 1 Pet. 2: 21-25. He tells us here, in pathos of soul, how Jesus under deepest anguish and insult suffered for us most uncomplainingly, and we should walk in His steps if we desire to be like Him. We have here the Scripture on which is based Sheldon's once popular book, "In His Steps: What would Jesus Do?" In spite of all criticism it is a powerful plea for the Christlike life.

4. By St. John the Revelator. Rev. 3: 21. "To him that overcometh" will be given a seat with Christ on the throne of His eternal kingdom. This is the splendid consummation of the life which proves to be really like the life Christ lived here among men.

Traits

It enjoys that clear vision which sees the superior value of ministering rather than being served. It is prompted by a love like that of God. It is so destitute of vanity as to be truly humble. The noble spirit of forbearance and forgiveness dominates and steadies. Under provocation it is meek and never returns evil for evil. A magnificent triumph issues in everlasting reward. Oh, what a charming life! No sacrifice is too great to make for its achievement. It is strong with real virtue and beautiful with every attainable grace.

Norwich, Conn.

Tricks of the Race-Gamblers

Continued from page 269

stable and the bookmakers' stand. The bookmakers pay the owners of the track heavily for these privileges, either by direct transaction, by hiring an "oyster privilege" at a fancy price, or by purchasing large quantities of admission tickets.

Not content with debauching the New York Legislature of 1895, and riding roughshod over the constitution, the race gambling fraternity, with headquarters in New York city, are systematically extending their operations all over the country. They seek in every instance to provide immunity from punishment and establish a monopoly. Some years ago they tried to get Congress to give them the right to race in the District of Columbia. They had the written and printed support of the commissioners of the District. Dr. Wilbur F. Crafts, of the Reform Bureau, defeated them completely in the committee hearing by persuading the committee to change their law so the penalty clause would read

"in addition to" in place of "exclusive of." Three years ago they tried to get a bill through the Pennsylvania Legislature the same as they have succeeded in doing in New Hampshire, which would have fastened race gambling on the Keystone State. Dr. Crafts attacked them, and in spite of a hostile legislature, an indecisive governor, and an indifferent public, the bill was defeated. The Reform Bureau is now aiding quietly in the New Hampshire fight to prevent the same fraternity from getting a foothold in that State. The charter for the race-track at Salem has the same "loop-hole" that exists in the New York law. It provides immunity for the race gambler. It may be necessary for Gov. McLane of that State to call a special session of the Legislature in order to repeal the charter. For the present the governor and his council have asked the supreme court to render an opinion as to the right of the owners of the track to permit pool selling, book-making and betting on the races. He intimates that if the law is faulty, he may call a special session. A valiant crusade has been carried on in New Hampshire, led by ex-Senator William E. Chandler, President Tucker, of Dartmouth, Dr. Edgar Blake, and Thomas Chalmers, of Manchester, and backed by the State Sunday-school Association. Meanwhile the Jockey Club has expended \$500,000 in building the track and beautifying the grounds. A million dollar plant is in contemplation, and the promoters expect to have it ready by June 1. Andrew Miller, of New York, is president of the Club, and O. H. P. Belmont and Harry Payne Whitney, also of New York, are members of the board of stewards. Mr. Belmont is also one of the principal promoters of racing in New York State. He owns a valuable track himself. The use of the title, "New England Breeders' Club," for this enterprise is to lull New Hampshire into feeling that everything is "all right." The promoters of the Salem track have expended a lot of money, and now will urge the loss of several hundreds of thousands of dollars as a reason why the Legislature should not take away their charter. They will obey the law — if they are allowed to make it to suit their purposes. It would be a matter of economy for New Hampshire to refund what they have expended, and ship the entire crew out as quickly as the Legislature could take such action.

In New York State the campaign has taken on the form of legislation to repeal the part of the penal code which provides for the "exclusive" penalty for race-track gamblers. If the bill passes, it will make bookmakers and other "inside" gamblers subject to prosecution. In January Dr. Crafts visited Albany and called upon Governor Higgins, from whom he learned that the Governor was in sympathy with the agitation then going on to change the present law and bring it into harmony with the constitution. A few weeks later a bill drafted by Dr. Crafts, and put into shape for introduction by Anthony Comstock, was introduced in the Assembly by Hon. Bradford R. Lansing, of Rensselaer, just across the Hudson River from Albany, and in the Senate by Senator Owen Cassidy, of Watkins. These names are given because they are entitled to a place on the roll of the steadily increasing army of legislative reformers. A Lutheran, a Baptist, and five Methodist preachers — C. E. Hamilton, E. H. Brown, R. W. Ziehm, Presiding Elder E. P. Stevens, and the writer — were instrumental in "laying the skid" for the introduction of the bill. Methodists in other parts of the State are backing the measure heartily. Senator Cassidy is a Baptist, and has come out in unmistakable terms in support of the

measure, adopting it as his own. Mr. Lansing is a Methodist, a Sunday-school superintendent, and an active supporter of the church in Rensselaer, Rev. R. W. Ziehm being his pastor. He has risked his political life, for the "county organization" is furious over what he has done. There are two fair associations in his county, and the managers are angry because their precious "five per cent." for fat hogs is imperiled. There have been some warm discussions over the telephone between Mr. Lansing and some of his constituents, and there are probably more to follow. But he has come out fair and square on the moral issue that the "five per cent." is blood money. He has a record as a victorious reform fighter in his county, and he says he expects to see the anti gambling measure through to a finish. He is not alone in his county, however, for the next Sunday morning after the bill went in, his church voted unanimously to support "their representative." Mr. Lansing tells that soon after his election he was notified that he was entitled to a liberal supply of tickets to the races, which usually sell for \$3 each. Later a stranger approached him with an offer to buy the tickets, and then let him keep as many as he wanted for his own use. Ingenious, wasn't it? He could have sold his tickets for several hundred dollars and still kept them for his own use, but he promptly declined the tickets, as he could not see that he had any right to them. Senator Cassidy has received numerous letters approving his position, among them being one from Bishop H. C. Potter, who offers to appear at the hearing in support of the bill. Since the introduction of the bill Governor Higgins has come out unreservedly in its support, which has spread consternation among the gambling fraternity. T. De Quincy Tully, secretary of the Law Enforcement Society of Brooklyn, writes offering assistance, which has been accepted. Christian Endeavor Societies and ministerial meetings are also joining in the crusade.

It so happens that the joint hearing on the racing bill comes on Wednesday, March 7, at 2 30 P. M., in the Senate chamber, and that the hearing on the Anti-Saloon League local option bill comes on Thursday at 2 30 P. M. in the Senate chamber. In view of this fact, and the further fact that the gamblers and liquor dealers are very hostile, the Reform Bureau and the League have planned a joint reform rally and State convention, which will be held in the Calvary Baptist Church, Albany, March 6 to 8, inclusive. Dr. G. W. Peck, Albany, superintendent of the League, is a Methodist. The opening night (Tuesday), will be devoted to the racing measure, and Wednesday and Thursday to the local option bill. On Wednesday the League convention is to adjourn in the afternoon and help make a demonstration in favor of the anti-gambling measure. Invitations are going out all over the State, and a grand field day for moral reform in New York State is anticipated. While Governor Higgins favors both measures, the Legislature will not act except under the most overwhelming popular pressure.

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THE SUNDAY SCHOOL

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"Illustrative Lesson Notes."

Lesson X --- March 11

THE TONGUE AND THE TEMPER

MATTHEW 5: 33-48.

TIME. — Same as that of Lesson IX — early summer, A. D. 28.

PLACE. — Same as that of Lesson IX — some elevated place west of the Sea of Galilee; traditionally, the Horns of Hattin.

HOME READINGS. — Monday — (Mar. 5) Matt 5: 33-48. Tuesday — Prov. 16: 21-32. Wednesday — Eph. 4: 25-32. Thursday — Luke 6: 27-36. Friday — James 5: 7-12. Saturday — 1 Pet. 3: 8-16. Sunday — 1 Pet. 2: 19-25.

GOLDEN TEXT. — "Keep the door of my lips." — Psal. 141: 3.

In nothing do we need divine help more than in the effort to keep the doors of our lips. James makes the mastery of the tongue the sign of moral perfection. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3: 2). If any one has thought it a light task, let him try but for one day to control the lips so that they shall commit no offence, nor be guilty of any folly! How long is the list of the sins of the tongue! and when we have exhausted the names by which we designate them, we know there is a world of evil due to the tongue for which we have no specific terms. Words which are false, or unkind, or angry, or uncharitable, or unclean, or profane, or insincere, or hasty, or thoughtless, or malicious — what a procession of sins march through the doors of the lips! We know, of course, that they do not originate with the lips. The lips are indeed only the doors. These evil things have their origin and their home in the heart, for out of the abundance of the heart the mouth speaketh. The lips give expression to the heart. "Speak, that I may know thee." While evil passions rule the heart evil words will be uttered by the lips. There is but one way at last to keep the doors of the lips, and that is from within. And God only can do that, for He alone is able to cleanse the heart and fill it with the spirit of love and holiness.

The Meaning Made Plain

I. Reverence (Verses 33-37). — 33. Ye have heard. — "The common people knew the law by hearing it read in the synagogues, not by reading it themselves." Hath been — "was." Said by ["to"] them of old time. — The Greek permits three translations: in ancient times, by the ancients, or to the ancients. Thou shalt not forswear thyself. — To forswear sometimes means to deny upon oath, sometimes to solemnly renounce or abjure, as in the sentence, "I forswear gambling;" but by an old English idiom to forswear one's self means to swear falsely, to perjure one's self. Our Lord's reference is to Lev. 19: 12. But shalt perform unto the Lord thine oaths. — See Num. 30: 2; Deut. 23: 21. Is our Lord to be understood here as "destroying" the law? No; in the truest sense He is fulfilling it. The maxims of Leviticus, Numbers, and Deuteronomy are all right, but "the scribes had misplaced the emphasis. They had much to say in sophistical style of the oaths that were binding and not binding; nothing to say about the fundamental requirements of truth in

the inward parts." But for the truthful soul, Jesus would ask: What need of oaths?

34-36. I say unto you. — This phrase is characteristic of our Lord, who "taught not as the scribes," but "with authority." Swear not at all. — "Jesus denounces four forms of swearing familiar to the Jews, because all of them profanely refer to God, and only in their being referred to Him do they mean anything. He declares that swearing is inadmissible in the kingdom of God" (Olshausen). In the East the forms of cursing and swearing are amazingly various. In our Lord's day men learned to think that it only God's name were not used, there was no irreverence in oaths. So they readily swore by heaven, by the earth, by Jerusalem, by their own heads. Nowadays the same lingering half respect for the name of God often causes men and boys, and sometimes women, who would shrink from direct profanity, to substitute for the holy name sounds that resemble or suggest it, as, for example, Gosh! Gee! Golly! Ginger! Jiminy! Sakes alive! Confound it! Gracious goodness! Heavens! My soul! or sometimes the name of some heathen deity, as by Jove or by Jupiter. To swear by heaven is to swear by God himself, otherwise the oath is senseless. His footstool. — "The footstool of His feet." Neither ["nor"] by Jerusalem. — Margin, "toward Jerusalem," that is, turning toward it as was usual in praying. Any solemnity attending this oath came from the fact that it was the city of the great king, the seat of Jehovah's government. In the same way all that thy head stands for is directly under the control of God. According to our Lord's teaching, therefore, all oaths, even the most whimsical and grotesque, are, in their last analysis, appeals to God, and therefore are solemnly binding; when used merely as an emphasis of speech they are open to other objections also. (See verse 37.)

37. Your communication — "your speech." Yea, yea; Nay, nay — simple affirmation and denial. If your character is truthful, even repetition will not often be needed. Cometh of evil — "is of the evil one." The gender here is ambiguous; but the sense is the same whichever reading is preferred. In every artificial emphasis of speech there is a kind of covert acknowledgment of untruthfulness. The profanity of such emphasis is, after all, a half-conscious effort to clear ourselves of the possible suspicion that we are lying; and indulgence in it tends to breed in us and in others a lying disposition. It need not surprise us, therefore, to hear that the habit comes from the father of lies. What, then, of judicial oaths? On account of the wide prevalence of falsehood, and on account of the even wider spread belief in the existence of a God who will not be trifled with, it has seemed necessary for civil government in all ages and lands to require judicial oaths as a guarantee of veracity. That they are not here referred to we infer from the example of our Lord himself (Matt. 26: 63, 64) and of His apostles (Rom. 1: 9; Gal. 1: 20; 1 Cor. 15: 31). What our Lord inculcated is simply "such a love of truth that, so far as we are concerned, there shall be no need of oaths." But so long as untruth and consequent distrust prevail in the world, and the administrators of civil government ("ministers of God") think it necessary to demand a judicial oath, the Christian need not shrink from taking it.

II. Forbearance (Verses 38-41). — 38. Hath been — "was." An eye for an eye, and a tooth for a tooth — the law of retaliation (Exod. 21: 24); a judicial rule, aiming at righteousness and merciful at the outset, for it was introduced to do away with private revenge. Jesus everywhere

seeks to turn our minds away from the legal to the ethical aspect of "the Law," the soul of which it was the body.

39. Omit that ye. Resist not evil. — "Resist not him that is evil." Shall smite. — "Smiteth." Our Lord here is legislating for the inward spirit of man. "This offering of the other cheek may be done outwardly; but only inwardly can it be always right. It is the meekness of spirit under wrong, the preparedness of heart to bear as much as had already been inflicted, or even more if so any good may come to the injurious person. But Christian love and prudence are in each case to decide whether it is also a precept for the outward conduct. . . . The everlasting rule is to render good for evil; the shape in which one shall render it love must prescribe" (Trench).

40. Will sue thee at the law — "would go to law with thee." Thy coat — a shirt or tunic worn next to the skin, with arm-holes or sleeves. It reached to the knees and was bound around the waist by a girdle. The cloak, called in modern times the "abba," was a large square piece several feet in length and breadth, and worn very much as an American Indian wears his blanket.

41. Compel — Greek, "impress." "The word is derived from the Persian name of the post couriers who carried government dispatches, and was used of any compulsion to government service. The Jews particularly objected to furnish posts for the Roman government, and Demetrius, wishing to conciliate them, promised that their beasts of burden should not be pressed into service" (Alford). A mile — "one mile." Twain — "two." "A Roman mile was a thousand Roman paces, about 1 520 yards (less than an English mile)" (Schaft). "The

Food and Study

A College Man's Experience

"All through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods, being especially fond of cakes and fried things. My system got into a state of general disorder, and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations, but did not seem able to correct the difficulty.

"Then my attention was called to Grape-Nuts food, and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head, and felt better in every particular. My work was simply sport to what it was formerly.

"My sister's health was badly run down and she had become so nervous that she could not attend to her music. She went on Grape-Nuts, and had the same remarkable experience that I had. Then my brother Frank, who is in the Post office Department at Washington city, and had been trying to do brain work on greasy foods, cakes and all that, joined the Grape-Nuts army. I showed him what it was and could do, and from a broken-down condition he has developed into a hearty and efficient man.

"Besides these, I could give account of numbers of my fellow-students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Battle Creek, Mich.

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Read the little book "The Road to Wellville," in packages.

three cases of non-resistance are not meant to foster an abject spirit. They point out the higher way to victory. He that magnanimously bears overcomes" (Bruce).

III. *Generosity* (Verse 42). — 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. — Be large-hearted and beneficent in all things, helping other people in every possible way, not according to what they deserve, but according to what they need. We are not, of course, to give a pistol to a lunatic, nor alms to an impostor, nor indulgence to weakness where such indulgence may lead to evil. But our hearts are to be fountains of Godlike beneficence, and when we see the need of others we are to give: if giving be the kindest act; to refuse if refusal be a manifestation of love.

IV. *Love* (Verses 43-48). — 43. Hath been — "was." Said — Compare Lev. 19: 18. Love thy neighbor. — The original precept referred to Israelites, and obedience to it helped to keep them distinct from other nations. But the Pharisees, to increase the distance between Jews and Gentiles, added the converse precept: and hate thine enemy, meaning by "enemy" Gentiles. (Compare Deut. 23: 6.)

44. *Love your enemies.* — One of the few precepts which admit of no distinction between "letter" and "spirit." Love as God loves, because you would be like God, because God has first loved you. Omit bless them that curse you, do good to them that hate you. Which. — That." Omit which despitefully use you and.

45. *The children* ["sons"] of your Father. — Such action proves, not makes, the sonship. Which — "who." On the evil and on [omit "on"] the good. — As God abhors evil and commands us to abhor it (Rom. 12: 9), but blesses the evil man. Omit on before the unjust.

46, 47. Which — "that." The publicans — collectors or renters of Roman taxes. The reference in the New Testament is to provincial or town officers who "sat at the receipt of custom." They were supervised by the *submagistri*, who made the returns to the *magister* at Rome. Zaccheus was a *submagister*, or "chief of the publicans" (Luke 19: 2). "The system of letting out the collections to the highest bidder led to great abuses. The obnoxious office would soon be filled by a disreputable class" (Schaff). Salute your brethren only. — "Here, most probably, in its literal sense. Jews did not salute Gentiles. Mohammedans do not salute Christians even now in the East" (Alford). The publicans so — "the Gentiles the same."

48. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* — "Ye therefore shall be perfect, as your heavenly Father is perfect." The word "perfect" in the New Testament usage indicates complete, "implying a fully-developed Christian character rather than a character which is Christian in some parts and worldly and selfish in others." "How far we are from having attained this likeness to the Father Paul shows us (Phil. 3: 12), and every Christian feels this in the proportion in which he has striven after it" (Alford).

Nails for the Teacher's Hammer

1. *Jesus puts His authority as a teacher above that of the Old Testament.* Jesus declared that with the coming of His kingdom higher standards of duty were to be set up. In this discourse He pointed out five things which illustrated this (see verses 21, 27, 33, 38, 43). So far from appealing to the Old Testament for support, He plainly declared that His authority was above "them of old time." This is another illustration of the way in which He spoke "as one

having authority." This does not mean that the Old Testament has no moral value or authority, but simply that we must interpret it in the light of our Lord's teachings.

2. *A man who is conscious of the truth of his words needs no profane appeals or protestations to strengthen his statements.* It is not probable that Jesus had any reference to civil oaths, though it is questionable whether they serve to secure any more complete statements of truth. The sin Jesus had in mind was the common habit of swearing, the profane use of the name of the Deity in ordinary conversation. So far from the profane swearer's appeal to the Deity adding strength to his statements, it weakens them; for such irreverence is evidence that the speaker has not the fear of God in his heart. The greatest liars are usually those who use the most extravagant protestations. The man of simple, straightforward speech, whose words never require discounting, is the one whom people most trust.

3. *Revenge works moral harm to him who inflicts it, and to the one upon whom it is inflicted.* The infliction of revenge does not satisfy, but rather deepens the hatred which prompts it. If the taking of revenge exhausted the malice and changed the heart to kindness, there might be some excuse for it. But the avenger's heart continues in its bitterness. This is according to the law that any passion indulged is strengthened. The victim of revenge is also morally harmed; for, though conscious that he merits punishment, if the punishment is inflicted upon him in hatred it will cause him to rejoice in rather than repent of his original wrong. Revenge, therefore, makes the moral situation vastly worse.

4. *Revenge springs out of selfishness, and is often a much greater sin than the wrong which provoked it.* He who takes it upon himself to be avenged magnifies himself above the law, where as he ought always to subordinate himself to law. Then, too, the spirit which prompts to personal vengeance does not view the wrong deed dispassionately, but magnifies it, because committed against himself, into greater proportions than if it had been committed against another. Justice demands that we should feel about a wrong to ourselves not otherwise than if it were against the veriest stranger. The offence, moreover, may have had many extenuating circumstances, of which we have no knowledge, and may have been committed hastily or under great temptation. But our revenge is deliberate and with malice long nursed, and so may be more wicked than the offence we avenge.

5. *Christ's teaching of the duty of loving one's enemies goes beyond that of all other great teachers.* Socrates did not rise to the level of loving enemies and returning good for evil. He said: "A man's virtue consists in conquering his friend by doing him good, and his enemy by doing him harm." And Confucius asks: "If

you return good for evil, what will you return for good?" Neither of these moralists perceived the conquering power of good over evil. Indeed, the world was not able to rise to that conception until it was revealed and illustrated in Jesus Christ. He showed us that God loves His enemies even to the extent of dying for them. And the Christian spirit always demonstrates that love is the only power in the world that can conquer hate. If we should hate the hater and do harm to the wrongdoer, then hate and wrongdoing would constantly increase.

New England Methodist Historical Society

REV. GEORGE WHITAKER, D. D.

The annual meeting recently held was one of special interest. The Society received during the past year about 500 volumes, 5,983 pamphlets, 2,615 papers, 134 pictures, 13 letters, 14 clippings, 18 relics, and a collection of cards, programs and circulars of considerable value. The work of cataloguing the same has been completed. Among the treasures received was a copy of John Wesley's "Notes on the New Testament," printed in 1755 — doubtless one of the first edition.

The annual address was delivered in Wesleyan Hall by Bishop W. F. Mallalien, his subject being, "Our Secondary Schools in New England." The Bishop has long been interested in our Conference academies. He portrayed in graphic language their picturesque location, and gave an outline of their history. Their great work to the church in the past was shown, and their great adaptation for invaluable service in the future. Their influence on the moral character and church life of their students was set forth in fitting terms. Their needs were fully depicted, and with his heartiest enthusiasm he summoned the church to fill their treasuries with adequate endowments, and their halls with students, and to receive their trained and consecrated powers into the future leadership of the church.

A number of new members joined the Society. The former officers were re-elected for the ensuing year, with the exception of Rev. N. T. Whitaker, D. D., who was elected historiographer.

It is a glorious thing to create church history. A share of glory belongs to its careful preservation.

— Prof. Alfred E. Day writes from Syria to his American kins of finds by the German diggers in the ruins of Baalbec, and also describes a stone which he will place in the Syrian Protestant college at Beirut. He found it on Mt. Lebanon, and it is a forest boundary mark, a piece of red sandstone about a yard square and from six inches to a foot thick, inscribed "Imperator Hadrianus Augustus Deusitio Sylvarum." It lay on the summit of the ridge of Libanus, midway between two peaks, beside the carriage road.

Send 10c. for trial can, equal 20 cups, STEPHEN L. BARTLETT, Importer Boston.

NEW FOOD LAW

People now demand the right to know exactly what they eat.

To be told by maker or retailer that the food is "pure" is not satisfactory.

Candy may contain "pure" white clay or "pure" dyes and yet be very harmful. Syrups may contain "pure" glucose and yet be quite digestible and even beneficial. Tomato catsup may contain a small amount of salicylic or boracic acid as a necessary preservative, which may agree with one and be harmful to another.

Wheat flour may contain a portion of corn flour and really be improved. Olive oil may be made of cotton seed oil. Butter may contain beef suet and yet be nutritious.

The person who buys and eats must protect himself and family, and he has a right to, and now demands, a law under which he can make intelligent selection of food.

Many pure food bills have been introduced and some passed by State legislatures; many have been offered to Congress, but all thus far seem objectionable.

It has seemed difficult for politicians to formulate a satisfactory bill that would protect the common people and yet avoid harm to honest makers and prevent endless trouble to retailers. No government commission or officer has the right to fix "food standards" to define what the people shall and shall not eat, for what agrees with one may not agree with another, and such act would deprive the common citizen of his personal liberty. The Postum Cereal Co., Ltd., perhaps the largest makers of prepared foods in the world, have naturally a close knowledge of the needs of the people and the details of the business of the purveyors (the retail grocer), and, guided by this experience, have prepared a bill for submission to Congress which is intended to accomplish the desired ends, and inasmuch as a citizen of the U. S. has a right to food protection even when he enters another State, it is deemed proper that the government take control of this matter and provide a national law to govern all the States. A copy of the bill is herewith reproduced.

Sec. 1 governs the maker whether the food is put up in small packages sealed, or in barrels, boxes or otherwise.

Sec. 2 governs the retailer who may open a barrel and sell the food in small quantities. When he puts the goods into a paper bag he must also enclose a printed copy of the statement of the maker which was affixed to the original pkg., and inasmuch as the retailer cannot undertake to guarantee the statement of ingredients, he must publish the statement of the makers and add his own name and address as a guarantee of his selling the food as it is represented to him, which relieves the retailer of responsibility of the truth of the statement, and throws it upon the maker, where it properly belongs.

The remaining sections explain themselves.

The Postum Cereal Co., Ltd., for example, has from the beginning of its existence printed on the outside of each and every pkg. of Postum and Grape-Nuts food a truthful and exact statement of what the contents were made of, in order that the consumer might know precisely what he or she was eating. A person desiring to buy, for instance, strictly pure

fruit jelly and willing to pay the price, has a right to expect not only an equivalent for the cost but a further right to a certainty as to what he eats. Or he may be willing to buy at less cost a jelly made part of fruit juices, sugar and a portion of glucose. But he must be supplied with truthful information of the ingredients and be permitted to use his personal liberty to select his own food accurately.

The people have allowed the slow murder of infants and adults, by tricky makers of food, drink and drugs to go on about long enough. Duty to oneself, family and nation demands that every man and woman join in an organized movement to clear our people from this blight. You may not be able to go personally to Washington to impress your Congressman, but you can, in a most effective way, tell him by letter how you desire him to represent you.

Remember the Congressman is in Congress to represent the people from his district, and if a goodly number of citizens express their views to him, he secures a very sure guide to duty. Remember also that the safety of the people is assured by insisting that the will of the people be carried out, and not the machinations of the few for selfish interests.

This pure food legislation is a pure movement of the people for public protection. It will be opposed only by those who fatten their pockets by deceiving and injuring the people. Therefore, if your Representative in Congress evades his patriotic duty, hold him to strict accountability, and if necessary demand equitable and honest service. This is a very different condition than when a faction demands class legislation of the Congressman. Several years ago the butter interests of the country demanded legislation to kill the oleomargarine industry, and by power of organization forced class legislation really unworthy of a free people. Work people wanted beef suet butter because it was cheap and better than much unclean milk butter, but the dairy interests organized and forced the legislation. The law should have provided that pkgs. of oleomargarine bear the statement of ingredients, and then let people who desire purchase it for just what it is, and not try to kill it by a heavy tax. Manufacturers sometimes try to force measures in their own interests but contrary to the interests of the people, and the labor trust is always active to push through bills drafted in the interest of that trust but directly contrary

to the interests of the people as a whole. Witness the anti-injunction bill by which labor unions seek to tie the hands of our courts and prevent the issue of any order to restrain the members of that trust from attacking men or destroying property. Such a bill is perhaps the most infamous insult to our courts and the common people ever laid before Congress, and the Representatives in Congress must be held to a strict accountability for their acts relating thereto. But when bills come before Congress that are drawn in the interest of all the people they should receive the active personal support of the people, and the Representatives be instructed by the citizens. The Senators also should be written to and instructed. If, therefore, you will remember your privilege and duty you will at once — now — write to your Congressman and Senator on this pure food bill. Clip and enclose the copy herewith presented and ask them to make a business of following it through the committee considering it. Urge its being brought to a vote and request that they vote for it.

Some oppressively intelligent and carping critic may say this is simply an advertisement for Postum and Grape-Nuts. It is true (that these articles are spoken of here in a public manner, but they are used as illustrations of a manufacturer seeking by example, printing on each pkg. a truthful, exact statement of ingredients, to shame other makers into doing the fair thing by the common people, and establishing an era of pure food, but that procedure has not yet forced those who adulterate and deceive to change their methods, hence this effort to arouse public sentiment and show a way out of the present condition of fraud, deceit, and harm.

The undersigned is paying to the publishers of America about \$20,000 to print this announcement in practically all of the great papers and magazines, in the conduct of what he chooses to term "an educational campaign," esteemed to be of greater direct value to the people than the establishment of many libraries. That is held to be a worthy method of using money for the public good. Tell the people facts, show them a way to help themselves, and rely upon them to act intelligently and effectively.

The reader will be freely forgiven if he entirely forgets the reference to Postum and Grape-Nuts, if he will but join the pure food movement and do things.

C. W. POST.

TEXT OF PURE FOOD BILL.

If it meets approval cut it out, sign name and address and send to your Representative in Congress. Buy two or more publications from which you cut this. Keep one for reference and send the other to one of the U. S. Senators from your State. Ask one or two friends to do the same, and the chances for Pure Food will be good.

A BILL

TO REQUIRE MANUFACTURERS AND SHIPPERS OF FOODS FOR INTER-STATE SHIPMENT TO LABEL SAID FOODS AND PRINT THE INGREDIENTS CONTAINED IN SUCH FOODS ON EACH PACKAGE THEREOF

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That every person, firm or corporation engaged in manufacture, preparation or compounding of food for human consumption, shall

print in plain view on each package thereof, made by or for them shipped from any State or Territory, or the District of Columbia, a complete and accurate statement of all the ingredients thereof, defined by words in common use to describe said ingredients, together with the announcement that said statement is made by the authority of, and guaranteed to be accurate by, the makers of such food, and the name and complete address of the makers shall be affixed thereto; all printed in plain type of a size not less than that known as eight point, and in the English language.

Sec. 2. That the covering of each and every package of manufactured, prepared or compounded foods shipped from any State, Territory or the District of Columbia, when the food in said package shall have been taken from a covering supplied by or for the makers and re-covered by or for the sellers, shall bear upon its face or within its enclosure an accurate copy of the statement of ingredients and name of the makers which appeared upon the package or covering of said food as supplied by or for the makers thereof, printed in like manner as the statement of the makers was printed, and such statement shall also bear the name and address of the person, firm or corporation that re-covered such food.

Sec. 3. That it shall be unlawful for any person or persons to purposely, willfully and maliciously remove, alter, obliterate or destroy such statement of ingredients appearing on packages of food, as provided in the preceding sections, and any person or persons who shall violate this section shall be guilty of a misdemeanor, and upon conviction shall be fined not less than one hundred dollars nor more than five hundred dollars, or imprisoned not less than one month nor more than six months, or both, in the discretion of the court.

Sec. 4. That the Bureau of Chemistry of the Department of Agriculture shall procure, or cause to be procured, from retail dealers, and analyze, or cause to be analyzed or examined, chemically, microscopically, or otherwise, samples of all manufactured, prepared or compounded foods offered for sale in original, unbroken packages in the District of Columbia, in any Territory, or in any State other than that in which they shall have been respectively manufactured or otherwise produced, or from a foreign country, or intended for export to a foreign country. The Secretary of Agriculture shall make necessary rules and regulations for carrying out the provisions of this Act, and is hereby authorized to employ such chemists, inspectors, clerks, laborers, and other employees, as may be necessary to carry out the provisions of this Act, and to make such publication of the results of the examinations and analysis as he may deem proper. And any manufacturer, producer or dealer who shall refuse to supply, upon application and tender and full payment of the selling price, samples of such articles of food to any person duly authorized by the Secretary of Agriculture to receive the same, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one hundred dollars, or imprisoned not exceeding one hundred days, or both.

Sec. 5. That any person, firm or corporation who shall violate sections one and two of this Act shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding two hundred dollars for the first offence and for each subsequent offence not exceeding three hundred dollars, or be imprisoned not exceeding one year, or both, in the discretion of the court.

Sec. 6. That any person, firm, or corporation, who shall willfully, purposely or maliciously change or add to the ingredients of any food, make false charges, or incorrect analysis, with the purpose of subjecting the makers of such foods to fine or imprisonment under this Act, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one thousand dollars nor less than three hundred dollars, or imprisoned for not less than thirty days nor more than one year, or both.

Sec. 7. That it shall be the duty of every district attorney to whom the Secretary of Agriculture shall report any violation of this Act to cause proceedings to be commenced and prosecuted without delay for the fines and penalties in such case provided.

Sec. 8. That this Act shall not be construed to interfere with commerce wholly internal in any State, nor with the exercise of their police powers by the several States.

Sec. 9. That all acts or parts of acts inconsistent with this Act are hereby repealed.

Sec. 10. That this Act shall be in force and effect from and after the first day of October, nineteen hundred and six.

The undersigned respectfully requests the Representative from his district and Senators from his State to support this measure.

Signed City State

THE CONFERENCES

VERMONT CONFERENCE

St. Johnsbury District

Albany.—The writer preached to a Sunday evening congregation at this point early in February, and administered the holy communion. The people of the Congregational Church joined with ours for this service. Rev. H. E. Howard has won a creditable position in the estimation of the people, and the quarterly conference requested his return for another year.

Concord and Victory.—Mention was made some time ago of the fact that a new roof had been put on the church edifice and a furnace installed in the basement; the balance of the indebtedness in connection with this work has been wiped out, and a small sum added to the fund on hand for interior improvements. Senator Proctor sent a check for \$100 to aid this work. On a recent Sunday evening the pastor baptized 8 persons and received them on probation; the following Sunday morning he baptized 2 others and received them to full membership. On the Victory part of the charge revival meetings have been held with good success; twenty-five persons had sought salva-

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tion at last accounts, some of them giving clear evidence of conversion, and the work was still going on. Rev. A. B. Enright was assisted in this work by Rev. F. W. Buck, of Guildhall, who had been engaged in special meetings on his own and other charges for nineteen weeks. An evangelistic campaign is to be conducted at Concord in March, with the assistance of Rev. Ralph William, who has been laboring so successfully at various points on the district. F. W. L.

N. E. SOUTHERN CONFERENCE

New Bedford District

Plymouth.—William Rider Drew, 88 years of age, a prince of God in this church, has been very ill, but is now recovering. He was the cheerful giver who paid the last of the debt on the church property here. The Baptist, Congregational and Methodist Churches united in a month of revival meetings, which were blessings to the Christians and resulted in some accessions. By request of the other pastors, Rev. Eben Tirrell, of our church, conducted the altar services.

Fairhaven.—Rev. J. E. Fischer assisted the pastor, Rev. M. B. Wilson, in evangelistic services for three weeks. This church delights in its Sunday-school, which is very large and prosperous.

Fall River, Quarry Street.—A recently organized Girls' Club is doing good work under the idea, "social to save." There is here a Sunday-school which gives large promise for the future. The wife of the pastor, Rev. John Pearce, is somewhat infirm in health.

West Dennis.—At North Harwich, Rev. I. W. Le Baron, with the help of Rev. L. E. Taylor, held revival meetings for two weeks. The in-

Observations extending over a year have revealed that every third child attending the public schools of Chicago is the victim of some form of nervous disorder. Chicago authorities attribute these nervous disorders to the strenuous city life, impure air, close confinement, lack of proper nutrition, and the relentless noises of the streets. What is true of Chicago must be true in a lesser degree of other cities. Nervous disorders mean a lack of that vital force, or life current, that gives action to the organs of the body. Robbed of this invigorating influence, the organs work imperfectly and the system eventually becomes a physical wreck. Weak children should be given Dr. Miles' Restorative Nervine to strengthen and build up the nerve system. It is a nerve food and medicine that soothes and feeds the nerves and makes them strong and vigorous.

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terest was excellent, resulting in much good in the church, and by this time, probably, four accessions.

Chatham.—Recently, 2 were received from probation. The Ladies' Aid Society here is very faithful and successful.

Osterville.—Rev. W. E. Plaxton recently closed a revival service at Marston's Mills—a gracious season. There were six apparently very clear conversions, adding considerably to the strength of this small church. A Home Department of 35 members has been organized in the Sunday-school.

Fall River, First Church.—Rev. S. O. Benton, D. D., former pastor, spent a Sunday with this people in November, which was enjoyable and helpful. Dr. J. G. Vaughan represented the India Jubilee one evening, much to the delight of those who heard him, and received \$208 for the special fund. Since October, 20 have been received on probation and 10 into full membership. The work by the young people is prosperous in the Standard Bearers' Society and Junior and Epworth Leagues. The importance and permanence of work with boys and girls is manifest in this: the officers of the Epworth League now were among the youngest of the large company of children won for Christ when Dr. Benton was here. The other Sunday the pastor told the congregation that \$700 would pay off all loose ends of floating debts. Before the day closed \$702 had been readily and cheerfully subscribed, and any sense of discouragement has entirely disappeared. Rev. J. E. Blake is very happy in his pastorate.

New Bedford, Howard.—This young church, with the pastor, Rev. G. H. Bates, expects to reduce the church indebtedness this year by \$1,000. A systematic house-to-house visitation has more than doubled the parish visiting list.

Cottage City.—The Baptist and Methodist churches united for a month in revival meetings. From the first the attendance and interest were good. An outpouring of the Spirit was manifest in the second week, and a number of conversions followed. Rev. C. E. Delamater has received 9 on probation and 3 by letter, 5 of them heads of families and 3 young women. The spirit of unity between the two churches is delightful—more manifest than for many years. For the rest of the winter union Sunday evening services are to be held, and more conversions and accessions are expected. Largely-attended prayer and Bible study services are held by Pastor Delamater every Tuesday evening. The offering for missions will be nearly double that of last year, and no other interest is neglected.

Edgartown.—The decorations of the auditorium of the church are completed. A very pleasing effect has been produced and general satisfaction is expressed. The work has been executed in oil colors, the main auditorium being treated in a pure classic style of Greek order of design, which is in keeping with the general style of the edifice. The woodwork is of a warm ivory tone, the walls of sage green, and the arched ceiling in olives, blue green and cream, with ornamentation of Greek honey-suckle and laurel in geometric designs. The chancel recess has been especially enriched in good ornament and contrasting colors with fret band at the base. A ceiling piece at central point of auditorium gives a good motive in the right place. The entrance vestibule is in a soft tan color with a dull reddish dado and green doors. Through the generosity of a friend a new carpet has been provided for platform, chancel and aisles. The pew floors have been painted a shade of green. Curtains have been substituted for blinds under the front portico, and the shutters of the side blinds have been readjusted for the sake of better light. The new Hymnal has been provided for general use, and a hymn tablet will be placed on the wall, mainly the gift of a friend in early life associated with this church.

Sagamore.—The Epworth League, assisted by many of its friends, gave an informal reception to the Italians who live in the villages of Sagamore and Bournefale, on Wednesday evening, Feb. 7, at Liberty Hall. The Keith Manufacturing Company employs a large number of these people, and for some time there has been an increasing desire on the part of the church and many of its friends to make them feel at home here, and in some way to give expression to the friendly feeling toward them. This desire culminated in the reception

of Wednesday evening. It was a success beyond all expectation. Fully seventy five Italians were present, and a large number of people from both villages were there to give them welcome. A musical and literary program was provided, after which Rev. Arthur Wadsworth, pastor of the church, introduced Rev. N. A. Sabbarese, of Fall River, who gave an address, telling them what the American friends felt, but could not express. Mr. Sabbarese was very well received, and it is hoped that he will be able to conduct some religious services here in the near future. A great deal of credit for the success of the evening is due to the co-operation of Mr. Eben S. S. Keith, the head of the Keith Manufacturing Company, his foreman, Mr. Benjamin F. Bray, Messrs. Russell and Charles Gibbs, and Charles Douglass, who did much to make the Italians feel at home. One of the men, after much urging, consented to sing, and the applause with which the singing was received left no room for doubt as to the appreciation of fine music. Refreshments, bountifully provided by the people of both villages, were served after the entertainment. All who attended pronounced the evening a great success.

Truro.—Meetings are held by the young people on one evening of each week to discuss current topics and subjects of general interest. Our pastor, Rev. George L. Collyer, gave an address at the recent anniversary of the local Congregational Sunday-school.

Dighton.—The chorus choir is rehearsing for a public concert to be given March 14.

North Dighton.—The reorganized chapter is named, in honor of one of the sons of this village, the Charles H. Payne chapter.

Taunton, Central.—Conditions are very happy here. A unanimous invitation has been given for the return of Rev. W. A. Luce for the fifth year, and he thinks there is no place like Taunton.

Taunton, Tremont St.—The pastor, Rev. J. E. Hawkins, is sitting beneath the shadow of a great sorrow, in the "going on before" of his beloved wife. The kindness of the people here has been a comfort to him, though his home was not here, but in East Greenwich, R. I. He is one of the honored elderly men of the Conference, and Mrs. Hawkins is sincerely mourned by a very large circle of appreciative friends.

C. H. S.

Providence District

Central Falls.—The improvements on Embury Church, which have been in progress for more than three months, are now completed. The old, unsightly chapel has been replaced by a modern, commodious and convenient Sunday-school room. This was accomplished by extending the chapel westward and raising it to the same height as the church. This made provision for a large, well-lighted primary room over the kitchen at the east end, ladies' parlor at the west end, and a gallery on the south side of the Sunday-school room. The primary room and the ladies' parlor can be used as galleries, also, by means of large windows. This makes a room well suited for the work of the Sunday-school and for all social gatherings of the church. This part, which is practically new, is provided with gas and electric fixtures for lighting, and with lavatories. Albert H. Humes, architect, drew the plans and superintended the work. His skill, experience, and services, so freely given, were of great value to the building committee, which consisted of F. H. Washburn, Everett E. Tripp, and John Pilling, all of whom gave much time and labor to the enterprise.

The reopening services were held, Sunday, Jan. 21, and large audiences were present both morning and evening. Rev. Andrew J. Coultas, presiding elder of Providence District, preached an inspiring sermon in the morning, and attended the Sunday-school session, which was given up to special exercises appropriate to the occasion, in charge of the superintendent, William A. Haskins, under whose efficient leadership the school has increased from an average of 137 to 200, and is still increasing almost every Sunday. Seated with him on the platform were former superintendents, Messrs. James T. Smith, Henry MacLean, and John Blackburn, the assistant superintendent, Everett E. Tripp, the architect, Albert H. Humes, Presiding Elder Coultas, and the pastor, Rev. J. H. Buckley. Mr. Coultas gave a stirring address on the relation of the Sunday-school to

the church, after which the secretary reported a collection of over \$46. In the evening Rev. J. Francis Cooper, pastor of Trinity-Union, Providence, made a deep impression by a strong and manly presentation of the Gospel.

Special services were held for two weeks after the reopening. For five nights in succession Rev. S. A. Ross, pastor of First Church, Pawtucket, preached plain, straight, and forceful gospel sermons that made a deep impression. Jan. 28, Rev. Lyman G. Horton, principal of East Greenwich Academy, preached morning and evening. Being a former pastor and much beloved, large audiences greeted him, and he improved the opportunity by preaching heart-searching sermons that will not soon be forgotten. Splendid service was rendered the next week by each of the following brethren: Monday and Tuesday, Rev. James Tregaskis, Berkeley, R. I.; Wednesday, Rev. J. G. Gammons, Arnold's Mills, R. I.; Thursday, Rev. J. O. Randall, Attleboro, Mass.; Friday, Rev. Thomas Gregg, acting pastor of Thomson Church, Pawtucket. As a result of the faithful labors of these brethren, the spiritual life of the church was greatly quickened. Recently, 5 have been received by letter, 3 on probation, and 1 from probation. With the extensive improvements on both church and parsonage this year, amounting to about \$4,500, and not withstanding a loss of \$150 from one source on the current expenses, the finances are in splendid condition, the treasurer being able to pay all bills without an extra effort. At the fourth quarterly conference, held Jan. 9, a hearty and unanimous invitation was extended to the pastor, Rev. J. H. Buckley, to return for the fifth year.

East Greenwich.—A jubilee service was held recently to celebrate the last payment of \$1,000 on a \$6,000 mortgage which has burdened the property for fifteen years. The pastor, Rev. A. J. Jolly, whose energetic efforts have been put forth to raise the amount needed, was permitted to touch the mortgage paper with fire in full view of the large congregation, amid demonstrations of joy. Seated on the platform were the pastor, who presided, Presiding Elder Coultas, Rev. J. E. Hawkins, a former pastor, Rev. E. J. Curry, pastor of Hill's Grove Church, Principal Horton, of East Greenwich

COFFEE vs. COLLEGE Student Had to Give Up Coffee

Some people are apparently immune to coffee poisoning; if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it, or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college, I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place, I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me, and my complexion, which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.
Read the little book, "The Road to Wellville," in packages.

Academy, and Rev. M. D. Fuller, pastor of the First Baptist Church of East Greenwich. The exercises were opened by an organ prelude from Batiste, played by Miss Jennie M. Weller. Rev. J. E. Hawkins offered prayer, and the church chorus sang the anthem, "O be Joyful in the Lord!" The visiting pastors offered congratulations to pastor and people in brief addresses. Principal Horton spoke in a reminiscent vein, as he began his preaching in East Greenwich, and in offering his congratulations declared: "The burning of the evidence of the church debt is preliminary to a greater and better work. There must be henceforth a grappling with the religious and moral situation in the community." He had just come from a meeting of protest against a certain liquor license. Letters of congratulation were then read from former pastors and others. Presiding Elder Coultas expressed in a felicitous way most hearty congratulations on the lifting of this burden, and also spoke of the general prosperity of the churches within his district during the term of his office. Prof. T. C. Strickland, treasurer of the board of trustees, outlined the history of the mortgage note and of the improvements which were by it accomplished, and now reported that it had been canceled Jan. 16. Rev. A. J. Jolly then lighted a candle on the pulpit—not for ritualistic ceremonies, but in whose flame he held the mortgage. As the smoke arose, the congregation arose and sang, "Praise God from whom all blessings flow," the last words of which were accentuated by applause. Principal Horton then presented Mr. Jolly, in behalf of the trustees, in token of their appreciation of his successful labors in raising the debt, a four-volume set of Vincent's "Word Studies in the New Testament." Mr. Jolly made appropriate reply, and the jubilee closed with the benediction by Presiding Elder Coultas.

To the Ladies' Aid Society is due credit for the new parsonage dining-room. The transformation of an unused cellar into a neat dining room has been accomplished at the cost of \$200. With its polished floor and tinted wall, it adds much to the appearance of the parsonage. A new floor laid in the kitchen, and a new door and portico at the front, improve the pastor's home greatly. The Ladies' Aid Society raised \$525 this year for church purposes. The finances are in good shape, and the pastor has had a unanimous call for another year. Good audiences have been present the year round, both morning and evening, of which the Academy students make no small proportion. No great revival has occurred, but there is an increased interest and attendance in church and Sunday-school.

KARL.

Brockton and Vicinity

Central Church.—The January union meetings at this church were successful. Rev. Messrs. Ellis, Wilkins, and Mossman were present nearly every night. About 20 united on probation. Feb. 4, 4 were received into full membership. Rev. J. S. Wadsworth has been invited back for the sixth year by a most hearty and unanimous vote. Bishop Goodsell spoke to the Wadsworth class, Feb. 14.

South St.—Rev. S. E. Ellis received 4 by letter and 1 on probation, Feb. 4. The fourth quarterly conference, by a unanimous rising vote, invited the pastor to return for a fifth year. In January occurred an interesting graduation by the primary department of the Sunday-school, under the management of Mrs. George R. Pierce, superintendent. Feb. 16 was Old Home Night. Dr. George S. Butters made the address of the evening. There is a ladies' prayer circle here that is doing something for the Lord in afternoon prayer-meetings and by personal work.

Franklin Church.—In January, 4 were received on probation. During the last days of the month Rev. G. E. Mossman assisted the pastor, Rev. R. M. Wilkins, and there were seekers at every service. Feb. 4, 4 were received on probation, and there were several at the altar in the evening. A revival interest prevails.

Hotbrook.—Rev. O. J. Aldrich, the pastor, has just been instrumental in having thirty wholesome new library books put into the Sunday-school. All bills are paid to date. This church was organized twenty-seven years ago, and Feb. 11 was observed as an anniver-

sary day by having a social time and a roll-call of the members.

Cochesett.—The fourth quarterly conference found encouraging reports from this charge, and Rev. W. B. Heath, the pastor, was cordially invited to continue for the eleventh year as the pastor. Benevolent moneys are all raised.

Pearl St., Brockton.—Rev. G. E. Mossman has formed a prayer league, whose members are pledged "to pray," "to talk religion," and "to invite people to the church services." Good results have already come from this practical method. The members of the league meet once a week for prayer and consultation. This movement is commendable.

North Easton.—Rev. P. M. Vinton received 2 into full membership, Feb. 4.

Whitman.—After five years of faithful and successful work, Rev. H. W. Brown asked at the fourth quarterly conference, Feb. 5, that he might go to another field. Mrs. Brown is steadily regaining her health after a siege of sickness.

South Braintree.—A week of special services was held in this church under the leadership of the pastor, Rev. A. E. Kirk, beginning Feb. 11. Rev. Messrs. Ellis, Mossman, Corcoran and Wadsworth were the preachers.

Marshfield.—There was recently held a week's evangelistic meetings here under the charge of the pastor, Rev. B. L. Duckwall. He was assisted by Presiding Elder Ward, Rev. E. J. Ayres, and Rev. E. Tirrell. About twenty professed to have been converted. At this writing 8 have been received on probation.

West Duxbury.—The pastor, Rev. B. L. Duckwall, has been assisted by Rev. H. W. Brown and Rev. O. S. Smith. A new coat of paint upon the church edifice and other improvements have been accomplished here by the generosity of the Christian Endeavor Society and the Ladies' Aid Society.

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East Bridgewater.—An attack of the grippe kept Rev. E. J. Ayres from his pulpit, Feb. 4. Mr. W. M. Dunbar, of Brockton, very acceptably conducted the morning service. Feb. 22, the Parkin Chapter of Epworth League of Brockton gave "Ye Districk Skule" for the benefit of this church, in the East Bridgewater Village Hall.

Bridgewater.—Feb. 15 was observed as a day of prayer. Mr. James Doyle, of Brockton, addressed a good audience in the evening. A Washington social was given at the parsonage by the Girls' Circle, Feb. 21.

Hingham.—The class meetings are creditably sustained in this historic church. Jan. 7, 1 was baptized, 1 received on probation, and 2 into full membership. A probationers' class of fourteen promising young people is under systematic instruction from the pastor. Watch-night was very successfully observed by a largely-attended preaching service. Conference benevolences are well provided for, as are all of the church finances. A very graceful New Year's card was sent out by the pastor, Rev. E. H. Tunnicliffe. L. B. C.

Norwich District

Griswold.—Group evangelistic meetings were held here from Jan. 16 to 28 daily except on Monday and Saturday evenings. Rev. O. H. Van Natter and Rev. J. E. Duxbury came to the help of the pastor, Rev. O. H. Green,

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CONSUMPTION

preaching alternate evenings for the two weeks. In eight of the country schoolhouses meetings were held daily at the close of the afternoon session, for the children and their parents. "With sound of cornet" and two organs, and with Mr. Van Natter's spirited leadership, the people could not but sing, and "old Bethel" rang with the high praises of God. The preaching was of a deep, earnest nature, and God used it in the conviction and conversion of sinners. Twelve young persons were converted and have joined the church on probation. The fourth quarterly conference was held, Jan. 31, and was preceded by a lecture by Presiding Elder Bartholomew, on "The Man for Tomorrow." The lecture was a strong and stirring presentation of great truths relating to the qualities essential in the coming man. The audience was large and appreciative. The proceeds of the lecture went toward reducing the debt on the parsonage property.

Voluntown.—Dr. J. I. Bartholomew began his evangelistic campaign here, Sept. 22. The Methodist and Baptist churches united in these services. Rev. C. H. Van Natter preached on Monday, Tuesday and Thursday nights, and Rev. Eli Dewhurst, of the Baptist church, on Wednesday night of the first week at the Methodist church. Following these preparatory meetings Dr. Bartholomew preached for eight evenings—three in the Methodist church, and five in the Baptist church. The Christian people of both churches were awakened as they have not been for many years; infidels and skeptics were given something to think over, and some began the Christian life. Two women have been received on probation. At the fourth quarterly conference, held Jan. 31, it was reported that the church roof had been shingled at an expense of \$100, of which \$80 have been raised. Rev. O. H. Green is the pastor of this church, as well as that of Griswold. This is his first year in these fields, and his success is decidedly pronounced.

Personal.—At the dedication of the beautiful chapel in the village of Addison in the town of Glastonbury, Sunday, Feb. 18, Rev. W. T. Carter, of East Glastonbury, and Rev. John Oldham, of Hockanum, took a prominent part, each of them delivering an interesting address.

Sunday school Convention.—The Highland auxiliary of the Connecticut Sunday-school Association was held in Ellington, Feb. 9. Rev. W. F. Davis, pastor of our church in South Manchester, is the efficient president of this auxiliary, which includes many Sunday schools in Hartford and Tolland counties east of the Connecticut River. Among the speakers was Rev. W. P. Buck, of Rockville. The convention was well attended and full of interest.

Manchester.—A very large audience assembled in the church in this place on Sunday evening, Feb. 18 for a special service in the interest of the Freedmen's Aid and Southern Education Society. An address was given by the pastor, Rev. W. F. Taylor, on "Abraham Lincoln—His Life and Work." A paper was read by Mr. F. E. Briggs on "The Negro, and What We will Do with Him," and an address was given by Mr. E. A. Brownell, on "What the Negro will Do with Us." The addresses were carefully prepared, and were listened to with much interest and profit. X Y Z.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Rev. Dr. George E. Stokes, of Calcutta, was introduced to the meeting, and spoke briefly of his work. The New England Conference Temperance Society held its annual meeting, Rev. J. H. Thompson presiding. Dr. S. M. Dick, of Trinity Church, Worcester, delivered an address on, "Wanted, a Man." He spoke under three general heads: Man's relation to the State, to his fellow men, and to God. A large audience listened for nearly an hour to his strong and telling address. Mr. A. M. Thatcher, of People's Temple, sang twice with very impressive effect. Resolutions denouncing the action of the Massachusetts Legislature in granting Hotel Touraine a license, introduced by Rev. Dr. Charles A. Crane, of People's Temple, were unanimously passed.

Boston District

Dorchester, First Church.—A Men's Club has been formed in this church for social and literary improvement and the advancement of the general interests of the church. The first meeting was held on Thursday, Feb. 15, at

which an address was given by Prof. Chryster, of Harvard University. The officers of the club are: President, Charles E. Letteney; secretary, A. E. Streever; treasurer, Paul M. Carpenter; chairman of the executive committee, H. C. Gallagher.

Hyde Park.—Sunday last witnessed the culmination of a work of grace which has been in progress in this charge during many weeks. There were conversions at every service of the day. All ages, sorts and conditions bowed at the altar, among the rest a Roman Catholic young man, who was hopefully converted. The Sunday-school gave the entire session to evangelism, the primary department and kindergarten coming for the hour into the main school, completely filling the large room. At an afternoon meeting for men only, eight of them requested prayers; while the great evening service suggested scenes of saving power peculiar to old time Methodism. Not less than one hundred persons have thus far indicated their purpose to begin the new life in Christ. Dr. L. B. Bates has been active in this great work. He came to the help of the pastor, Feb. 12, and has just completed a ten-days' meeting. He was at his best; he never preached a sweeter gospel, never was more effective in winning souls, and won all hearts by his tact, gentleness, and love. From the first the meeting grew steadily in numbers and interest. The fourth quarterly conference was held last Monday evening. During the year 54 names have been added to the membership of the church. The Epworth League numbers 150 members. The total enrollment of the two Sunday schools has reached 400. The new Hymnal has been introduced and is very popular. The church property has been improved at a cost of above \$2,500, and other improvements are being already planned. By a unanimous, rising vote, the return of the pastor, Rev. A. C. Skinner, for another year was requested.

Cambridge District

Winchester.—The sermon preached by Rev. Vincent Ravi at Christmas has been published by two laymen for gratuitous circulation.

G. F. D.

Springfield District

Springfield, Trinity.—The official board, the pastor concurring, unanimously decide that the time has come for Trinity to have two pastors. Liberty Chapel built and dedicated during the past year was a prophecy of which the second pastor is the fulfillment. There is no

other way of practically solving Trinity's problem. The chapel has about 115 enrolled in the Sunday-school. About 50 gather at the afternoon preaching service, which is conducted by local ministers, and about the same number attend the Gospel service in the evening led by efficient laymen. Liberty Chapel is fully a mile removed from all churches in Springfield. The parish is residential, not commercial. A splendid outlook is before this branch of Trinity's enterprise.

Blandford.—The annual gathering and dinner and fourth quarterly conference were held, Feb. 22, as usual. The year closes encouragingly. The pastor is desired for another year, but at his own option he asks the presiding elder to send him to another charge. This removal will be made in all probability, though the Blandford people offer to advance the salary if Rev. William Berkeley will remain.

Southwick.—Some of our smaller charges are doing heroic work. Amid many discouragements the brethren of the Conference keep cheerful and impart their spirit of hopefulness to their bands of workers. Rev. W. H. Adams was invited back to Southwick for a second pastorate, and the wisdom of this choice was manifest at the fourth quarterly conference. All bills for the year are paid, and each department of church work is in a hopeful condition. The Ladies' Aid Society has earned \$170 during the year, more than \$100 remaining in the treasury. The Epworth League has purchased 25 of the new Hymnals, and contributed \$25 toward painting the church. The pastor is raising the balance required for this object. There will be two probationers to join in full at the March communion service. It is needless to say that the pastor is unanimously requested to return for another year.

Orange.—After a year's hard work, which has been productive of good results, the officiating request the return of the pastor, Rev. George Cooke, for another year.

Russell.—The same old story. The year

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Voice in D (C sharp F sharp or G)
Pleasingly melodious number, with good points of climax, and an attractive violin part.

ANTHEMS

Solo Voices. Price

BRACKETT FRANK H.

11509 Lift Your Glad Voices .12
(Carol Anthem)
An easy, tuneful number, in pleasing rhythm.

CLOUGH LEIGHTER, H.

11505 Break Forth into Joy .16
Dignified and strong, well knit and impressive.

MACFARLANE, WILL C.

11517 In the End of the Sabbath .16
S. & T.
Not difficult musically, and with well-contrasted episodes.

MARZO, EDUARDO

11512 Come, See the Place where Jesus Lay .12
Attractive in melody and harmony, singable and not difficult.

NEIDLINGER, W. H.

11511 Welcome Happy Morning .12
Brightly melodious simple, and with pleasing solo passages

SPENCE, WM. R.

11513 Come, Sing We Loud Ho .12
sannas .A or B
A jubilant, well-rhythmed anthem of moderate length.

WOELTJE, ALBERT

11519 Christ our Passover T & A .16
An effective number of moderate difficulty.

CAROLS

Price

CLOUGH LEIGHTER, H.

11503 Christ the Lord is Risen .10
Today (Processional)
In well sustained march rhythm, with inspiring melody.

11504 Hark, Ten Thousand Voices .10
Sounding (Processional)
A stately, yet vigorous carol, richly harmonized.

11514 Triumphant Bells (Unison) .10
A persistent bell figure, ingeniously treated, is the basis of this carol.

MANNEY, CHARLES FONTEYN

11502 Ring Out, Ye Bells .10
Melodious and strongly rhythmed, and in bright spirit

NEIDLINGER, W. H.

11510 Easter Chimes (Unison) .10
A cheerful melody in simple straightforward style.

NEVIN, GEO. P.

11508 The Day of Resurrection .08
(Processional)
Vigorous march tempo with melodious part writing.

STORER, H. J.

11395 Rejoice, the Lord is King .08
(Processional)
A spirited number, well written and direct.

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closes with everything in running order, thanks to the good women who never allow the bills to go unpaid for a long time. Rev. William Berkeley has received encouragement again and again from these good women, and his heart aches as he tells them that he believes that he must retire from the Blandford Circuit in April. The shadow creeps over the Blandford heights and covers Russell, but it will lift. Another man will come. Mr. Berkeley will soon endear himself to another people. Blessed itinerancy!

Shelburne Falls.—In September the whole district will feel the pulsation of new life. A new church (\$10,000) will be ready for dedication, thanks to the tireless persistency of the pastor, Rev. T. C. Martin. Contracts are let, and the church is promised for Sept. 15—a forfeit of \$50 a week to be paid by the contractor if he takes longer time. Of course the pastor will return for another year. The invitation is unanimous. The church is being built.

Holyoke Highlands.—Rev. F. M. Estes is completing a series of sermons on "Glimpses of the Messiah," which have interested and edified the large congregations which have attended the evening services. The following topics were chosen: "The Forerunner," "The Effect of Jesus' Advent on the World," "The Business of Life," "The Significance of Jesus' Baptism," "Jesus' Temptation," "John's Introduction of Jesus," "Wayside Ministrations," "Jesus Rejected," "The Supremacy of Jesus."

Amherst.—At the fourth quarterly conference the pastor reported that, of the eleven Protestant churches in the town, the Methodist Episcopal had the largest morning and evening congregations of all, with one exception. Since the special services the attendance at class-meetings has doubled. The heating apparatus of the church has been prepared, so that in the coldest weather the people are made comfortable. A hymn tablet has been presented to the church by Mr. Monroe Thayer. During the last quarter 21 adults have joined the church. The Junior League has been reorganized. The pastor, Rev. William Crawford, is unanimously requested to return for another year.

Westfield.—A very unique valentine party, conducted by the Epworth League, was given at the home of Miss Sara M. Knell, on Wednesday evening, Feb. 14. The evening was storied, but ninety young people filled the beautiful home on Tekoa Terrace, and an evening of great enjoyment resulted. Miss Knell, whose popularity as a teacher in the Westfield High School reaches far beyond the limits of our town, is giving a series of lectures in the High School Extension Course. The lectures are on English literature. The public is allowed to attend, and the large congregations that assemble every Wednesday afternoon are a credit to our community. The lectures are intensely interesting.

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W. F. M. S.

When the New England Branch of the Woman's Foreign Missionary Society voted at the last annual meeting to appropriate \$42,000 for general work, and not less than \$6,000 for a thank-offering as a memorial to dear Mrs. William Butler, it was an evidence of great faith. We honor that faith, yet the Lord does not do for us what we can do for ourselves.

In order to meet this obligation, the women, young women and children, connected with the Society must do their utmost. May we not call upon each member to ask herself if she is doing all possible to help raise this \$48,000?

Last year the appropriations for the general work included the thank offering, all being but \$40,000. An advance of one fifth cannot be met without steady, hard work. Each district should raise one fifth more than last year. Will not every Methodist woman in New England take her share of this responsibility?

SARAH C. LEGG, President.
CLEMENTINA BUTLER, Sec. Home Dept.

CHURCH REGISTER

HERALD CALENDAR

Dover Dist. Ep. League Convention, Dover, N. H., MARCH 8

Spring Conferences

New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Jersey	New Brunswick, N. J.	Mar. 14	Goodsell
Eastern Swedish	New York	" 22	Berry
N. E. Southern	Newport, R. I.	" 28	Cranston
New England	Malden	April 4	Moore
New York	Newburgh	" 4	Cranston
New York East	Brooklyn	" 4	McCabe
Newark	Jersey City, N. J.	" 4	Hamilton
New Hampshire	Lawrence, Mass.	" 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

Marriages

NELSON—SNOWMAN—In Southport, Me. Feb. 16 by Rev. A. P. Thompson, Dexter J. Nelson and Emily H. Snowman, both of Southport.

NOTICE.—A meeting of the Conference Temperance Society is called to convene in Wesleyan Hall, March 5, directly after the Preachers' Meeting.

J. H. TOMPSON, President.

Important Book Committee Action

Addressed to All Presiding Elders and Pastors

The following General Conference legislation will be found in §20, §4, of the Discipline:

"The Book Committee shall apportion to the Annual Conferences, within the first year of the quadrennium, the estimated expenses connected with the sessions of the General Conference, including the expenses of the Judicial Conferences, of fraternal delegates, and disbursements of all kinds ordered by the General Conference that do not relate to the publishing interests; and a collection for this purpose shall be taken annually, or until the apportionment is met."

In harmony with this action of the General Conference, the Book Committee, one year ago, found that it would be necessary to apportion an amount equal to 1½ per cent. of pastoral support (salaries of pastors, presiding elders and bishops, including house rent), and made an apportionment to all charges on this basis.

The Book Committee, at its present session, finding many of these expenses already incurred and due, adopted the following resolution:

"Forasmuch as the treasurer of the General Conference is without money to pay the expenses of the Commissions appointed by the last General Conference, we request all pastors throughout Methodism to take at least a part of the collection apportioned for General Conference expenses, etc., and send by bank draft or post office order immediately to the treasurer, Oscar P. Miller, Rock Rapids, Iowa, and that this notice be printed in all the church papers."

The treasurer has opened an account with each presiding elder's district, and will credit all remittances accordingly. The presiding elder in each case will be held responsible for the amount apportioned to his district, and

will receive credit according to the success of the collection under his care. This makes it imperatively necessary that all remittances be sent directly to the treasurer, whether by pastor, presiding elder, or Conference treasurer, with explicit indication as to the presiding elder's district to which the remittance is to be credited.

WILLIAM F. WHITLOCK, Chairman.
ALPHEUS S. MOWBRAY, Secretary.
OSCAR P. MILLER, Treasurer,
Rock Rapids, Iowa.

FASTER TOURIST SLEEPING CAR SERVICE

Lower Rates to California via B. & A. New York Central Lines

Since the middle of February the passenger rates for colonists for passage in Tourist Sleeping Cars to California and the Northwest via New York Central Lines, have been considerably reduced, and the rate to California and other Pacific Coast points is now \$52.

The train service for this business has also been changed, and the schedule time reduced, so that a day or a night is saved on the road to various points in the Northwest.

Tourist Sleeper now leaves Boston, South Station, at 2 p. m. week days, due Chicago 3:30 p. m. next day, making connection at Chicago with 6 o'clock and other evening trains for St. Paul and the great Northwest.

For further particulars, call on R. M. HARRIS, City Ticket Agent, 366 Washington St., Boston.

NOTICE.—A meeting of the Preachers' Aid committee and Conference stewards of the New England Conference will be held, March 4, at 2 p. m., in Wesleyan Building, Bromfield St. All members are urged to attend.

L. B. BATES, Chairman.

INFORMATION WANTED.—Information is wanted of the family or any near relative of Henry W. Cass, who formerly lived in West Roxbury, was a member of the Methodist Church in East Dedham, and as a carpenter is said to have built the East Dedham Baptist church. He is said to have gone out West.

(Rev.) E. W. VIRGIN, Dedham, Mass.

Y. W. C. A.—The 40th annual meeting of the Boston Young Women's Christian Association will be held at 40 Berkeley St., Monday, March 5, at 10:30 a. m. Mr. Robert A. Woods will give the address.

ISABELLA B. PRATT, Asst. Treas.

WANTED.—Three young men for new work in Tacoma District, Puget Sound Conference. Those who are capable, devoted and energetic will find here one of the most promising fields of usefulness to be found in the home-land. Write, with references, to

B. F. BROOKS, Presiding Elder,
2907 So. 8th St., Tacoma, Wash.

W. H. M. S.—The regular meeting of the executive board, New England Conference Woman's Home Missionary Society, will be held in the Committee Room, 36 Bromfield St., Tuesday, March 6, at 10 a. m.

MRS. D. W. REID, Rec. Sec.

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OBITUARIES

And, O beloved voices, upon which
Ours passionately call, because ere long
Ye brake off in the middle of the song
We sang together softly, to enrich
The poor world with the sense of love, and
with
The heart out of things evil — I am strong.
Knowing ye are not lost for aye among
The hills, with last year's thrush. God keeps
a niche
In heaven to hold our idols; and albeit
He brake them to our faces, and denied
That our close kisses should impair their
white —
I know I shall behold them raised, complete,
The dust swept from their beauty — glorified
New Memmons singing in the great God-light.

— Elizabeth Barrett Browning.

Wilder. — Rev. Robert H. Wilder was born in Granville, Vt., of good New England stock, July 5, 1830, and died at Hudson, N. H., Sept. 29, 1905.

When nine years of age he with his family moved to Middlebury, Vt., where they resided till he was twenty-one, when they moved to Lowell, Mass. Robert was converted at Middlebury when only eleven years old, and on coming to Lowell became a member of St. Paul's Methodist Episcopal Church. He prepared for college at Newbury Seminary, and entered Wesleyan University, where he remained two years. He then entered the Biblical Institute at Concord, N. H., and after a full three years' course graduated in 1861. During his senior year here he was also tutor for the classes in Greek. He joined the New England Conference in 1861 on trial, and was appointed to North Amherst, Mass., where he preached one year and was reappointed, but was unable to continue the work of the ministry on account of nervous prostration. Too hard work studying and teaching during his senior year, with no let up, had at last effectually undermined his health, from the results of which he never fully recovered.

June 13, 1861, he was married to Miss Maria E. Pedrick, a woman of character and ability, who proved by her life-long companionship and comfort to him a helpmate indeed. They resided in Concord, N. H., a number of years, and also in Lowell, but for twenty-eight years they had lived in Hudson, N. H. He was the elder brother of Rev. Nathan W. Wilder, a superannuated member of the Vermont Conference, and of the late Rev. Charles W. Wilder, of the New England Conference. These were three brothers of fine character and lofty principle. No one who knew them could conceive of their doing a mean, selfish act. They were above such things. They lived in the realm of lofty ideals, where honor, principle, love of God and love of man ever inspired their acts. Robert, though not permitted to pursue his chosen calling, nevertheless maintained a noble Christian character, exercising at times the office of local elder in the church. He was highly esteemed as a neighbor, and has left behind him an influence that abides as a precious memory.

The funeral service was held on Sunday afternoon, Oct. 1, in charge of his pastor, Rev. L. D. Bragg, who was assisted by Rev. F. P. Chapin, of the Congregational Church, and Revs. F. C. Rogers and H. J. Foote, of Nashua. His body was taken for burial to Wilmot, N. H., where further services were held under the direction of Rev. H. J. Foote, a former pastor there, where many of Mrs. Wilder's relatives reside. Beside the widow and the brothers referred to, the deceased had two sisters, who reside in Wisconsin. They sorrow not as those who are

without hope, but with the full expectation that this thoroughly good man will be raised to everlasting life and receive his crown of rejoicing.

L. D. B.

Budden. — Rev. Jabez E. Budden, a member of the Maine Conference, passed on to his reward, from his home in Norway, Me., Jan. 29, 1906.

The end was looked for, as he was growing weaker day by day. On the evening of March 28, 1905, while he was enjoying his weekly prayer-meeting, he suffered a paralytic shock of the right side, since which time he had been unable to move about unaided. The I. O. O. F. and F. & A. M. Lodges, of both of which he was a member, rendered him much assistance, providing for him a nurse who, with the aid of his good wife, gave him tender care unto the end. During the summer season he was able to be wheeled about the streets on pleasant days, and by his request attended one Sabbath morning service, to his great delight, and the glory of God filled his soul.

Mr. Budden was born in Swansea, England, July 14, 1832, and came to this country when nine years of age, making his home in Portland. At the age of fourteen he began to learn the trade of a tailor, serving seven years as an apprentice with Mr. William C. Beckett, of Portland. He was early converted and joined the Methodist Episcopal Church. Later he received in a very marked way his call to preach the Gospel, and studied to prepare himself for the ministry while working at his trade. In 1867 he began preaching, and the following year joined the Maine Conference. He was an earnest preacher, positive in his views, spiritual in his daily life, loyal to his church, and true to his Christ, and eternity only will reveal the stars in his crown for the many souls he pointed to Christ. He served the following charges in the Maine Conference: Cape Porpoise, West Newfield, Goodwin's Mills, Scarborough, Bowery Beach, Harpswell, Kears Falls, Raymond, North Windham, Gray, Mason and North Norway. Owing to ill health, he was obliged to give up pastoral work, and since 1892 he has been located at Norway, where his godly life has been preaching many sermons. To know him meant to love him. He was a great inspiration and help to his pastor (the writer). Through his long illness he gave every evidence of his true Christian life. Patient, yet happy and waiting to go home, he fell asleep in Jesus.

He had been married three times, and is survived by his wife, Christiana W. C. Budden, who is in her eightieth year. The only relatives left include a sister, Mrs. Beals, of Portland, and a nephew and niece of the same city.

The funeral service was held at the Methodist Episcopal Church, Wednesday afternoon, Jan. 31, under the auspices of the Masons, Rev. C. A. Brooks, the pastor, officiating, assisted by Rev. H. A. Clifford, of South Paris, and the neighboring pastors of the town. The large gathering of people and the fine display of flowers gave emphasis to the true character of our departed brother, for whom "to live was Christ, but to die was gain."

His burial was in Pine Grove Cemetery, where the deceased had a lot on which he had thoughtfully erected headstones for himself and wife. "He rests from his labors, and his works do follow him."

C. A. BROOKS.

Baker. — Mrs. Jerusha Rich Baker, widow of Capt. David H. Baker, of Wellfleet, died of paralysis, Feb. 9, 1906, at the home of her daughter, Mrs. J. J. Snow, of Jamaica Plain, aged 81 years, 3 months, and 15 days.

She was the daughter of Josiah R. and Abigail Higgins, of Wellfleet, an old Cape Cod family. Her husband, to whom she was married by Rev. John Lovejoy, Jan. 14, 1847, was well known in Boston, having been manager of the Mariners' Home on North Street, and one of the pillars for a long time in Father Taylor's church. He died some twenty-two years ago, since which his widow has lived mainly with her son, George Pickering Baker, of Wellfleet.

She was converted at the age of sixteen, under the labors of Rev. Paul Townsend, and very soon entered on an active religious life in the church, which she continued as long as strength remained. She taught for many years in the Sunday-school, was always present in the class-meetings and prayer-meetings, and did a great

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deal for the Missionary Society. Her house was always a home for the Methodist ministers, and they were urged to stay as long as possible. From the very first year of her married life until her death she took ZION'S HERALD, and loved it next to her Bible. She was very quiet and unassuming, but every one recognized her sterling worth, the sweetness of her disposition, the beauty of her character.

She was a most devoted wife and mother as well as a very exemplary Christian. She had six children, of whom four survive her — Mr. Josiah R. Baker, of Everett, and Mrs. Charles H. Hoyt, of Brockton, besides the two mentioned above; also one sister, Mrs. Benj. R. Jones, of Wellfleet, the last of ten children.

Her passage to the other shore was very peaceful, illustrating one of her words on the final days: "Death means to me no more than stepping from one room into another." It was a pleasure to the writer to know her and frequently call upon her.

The principal funeral services were at Wellfleet, Feb. 12, in charge of Rev. George R. Grose, of Lynn, an intimate friend of the family.

JAMES MUDGE.

Whitney. — Albert T. Whitney was born in Upton, Mass., Dec. 16, 1836, and died in Worcester, Mass., Jan. 22, 1906, at the age of 69 years.

He united with the Congregational Church in Upton, in May, 1861, and was afterward transferred by letter to the Methodist Episcopal Church, Cleveland, Ohio. May 2, 1880, he became a member of Coral St. Church, Worcester, by letter from Cleveland, and continued a faithful and helpful member of the same to the day of his death. For most of the five years the present pastor has known him he has been an invalid and a great though patient sufferer. Whenever able to attend church he was always present, and also at the prayer and class-meetings of the church. His presence was a great benediction. Several years ago he passed through a surgical operation, and as the wound never fully healed, it gave him considerable trouble. He was devoted to the interests of the church, both local and general. He subscribed for and constantly read ZION'S HERALD, and was an illustration of the devotion to the church of those who subscribe for and read our church papers. He was an own brother to the Mr. Whitney who led the singing in Tremont Temple for so many years, and possessed much of the family talent for singing, having a good, clear, musical voice.

His last sickness was due to the wearing out of the body as the result of pain patiently borne, until at last voice and brain were paralyzed, and he quietly slept until the summons came and he awoke on the eternal shore.

Fitting funeral services were held at the home on Cutler Street, Worcester, where a large number of relatives, neighbors and friends were gathered, by their presence expressing their respect and love for the departed. The next day after the funeral here services were held in the Congregational Church at Upton, in charge of the pastor of Coral St. Church, assisted by the Congregational pastor. All that was mortal was laid to rest in the family lot in the cemetery at Upton.

Mr. Whitney is survived by his wife, who has been his companion for many years, and two brothers, one in Boston and one in Cleveland, Ohio. There will be a "happy meeting" by and by over there.

J. W. FULTON.

Hamilton. — Miss Alice Russel Hamilton was born in Kittery, Maine, March 2, 1884, and died in Sanford, Maine, Jan. 16, 1906.

She was the oldest daughter of Rev. and Mrs.

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Alexander Hamilton. While she did not claim to know the date of her conversion, yet she had the sweet witness of the Spirit that she was a child of God, while her life throughout bore testimony to that glorious fact. In 1898 she united with the church, and as the years increased, her interest in the work of the church deepened. Two years ago, when she was taken ill, she was in charge of the primary department of the Sunday-school, where she had been assistant teacher for some time. When her strength failed she reluctantly resigned her position, but kept in touch with the children up to the last, attending the sewing school of the Mothers' Jewels until within two weeks of her death.

Hers was indeed a beautiful character, her life being as pure and radiant as a sunbeam. Her mother was her confidant, into whose ear the secrets of her inmost heart were poured. Just before she died she said: "Mother, not a single thought of my mind nor an act of my life have I desired to have hidden from you." When a mere child, one of her schoolmates wished to tell her something, prefacing the story by saying: "You must not tell any one." Said Alice: "I shall tell mother." "No," replied the girl. "Then I will not hear your story," and she did not. When told that she could not live, she expressed a wish that she might not linger to be a burden to her mother, little realizing that it was a joy to that mother to have her tarry as long as possible. We have never witnessed a braver struggle for life. For more than a year she slept under canvas, which included the severe winter of 1904-5; but consumption was a strong enemy to fight, and could not be vanquished.

Her funeral services were conducted at the church by the writer during the afternoon of a busy working day, yet the house was full of sympathetic, tearful friends, whose presence betokened their tenderest love for the departed and their affection for the bereaved family. It was not like the ordinary funeral, where only sadness reigns; it was more like a coronation service, where the queen had been crowned.

A father and mother, three sisters and two brothers live to cherish her memory and anticipate a welcome to her side in the "summer land of song" some day.

B. C. WENTWORTH.

Carter. — George I. Carter was born in Waterford, Vermont, Aug. 12, 1868, and died at his home in Bryantville, Mass., Dec. 21, 1905.

His early life was spent in Vermont, but at the age of seventeen he moved with his parents to Haverhill, Mass., where he was engaged for several years as a jeweler. In September, 1890, he was married to Miss Gertrude Allen, and went to live in Plympton. Five years before his death he came to make his home in Bryantville, and to engage in outdoor employment on account of his health.

Mr. Carter was converted in early life, and from the first was an active worker in the church. All with whom he came in contact felt the inspiration of his earnest, optimistic spirit. He found time to be an active member of the Praying Band in Haverhill, which was instrumental in doing much good. The Sunday-school and Y. M. C. A. were, to him, fields of special activity. At Bryantville he entered heartily into the work of the church. He was superintendent of the Sunday-school, and to this work he gave freely of his time and energy. In his death the school sustains a serious loss, and feels it keenly.

For many years the dread disease which caused his death was doing its work. Again and again it made its appearance, but at such times relief was obtained by medical treatment. In June, 1905, it refused to be checked in its progress, and through the long months that followed the case became more and more hopeless. Yet he did not give up the struggle till the end was in sight, then he met death calmly and peacefully.

The funeral services were held in the church of which he was a member, on Sunday, Dec. 24. The floral offerings were beautiful and profuse.

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Editorial

Continued from page 264

known tribe in the interior of Borneo, he has for the first time reduced to writing. At present he is the presiding elder of an immense district on the Malay Peninsula, some 450 miles north of Singapore. To provide "indigenous resources" for the future of his mission he has lately planted 20,000 rubber trees. During this his first furlough year he has traveled in the interest of missions more than twenty thousand miles, and has collected several thousand dollars for the establishment of a new orphanage in his district. Best of all, his modesty and simplicity of Christian purpose endear him to all who love our Lord in sincerity.

BRIEFLETS

It is earnestly hoped that the attention given that poetical genius, Elizabeth Barrett Browning, upon the centenary of her birth, will especially lead our young people to renewed interest in her and her life and writings. In the Family Department will be found a charming contribution from Dr. John Reid Shannon, some brief estimates of her and her work, and gems from her poetry.

It seems only a little time since the editor spent a very happy week at Syracuse University; and, yet, since that time, there have been added and are in process of erection seven new buildings, and two more are planned for the coming summer, beside the stadium. Chancellor Day is equal to building a university and running it at the same time.

Referring to reports of rioting and massacre at the mission station in Nanchang, China, Bishop Bashford cables as follows: "Methodist missionaries escaped in boats—Rev. and Mrs. Edward James, Dr. and Mrs. Milton R. Charles, Misses Gertrude Howe, Kate L. Ogborn, Alta Newby, Jennie Hughee, and Ida Kahn, M. D."

On another page we are publishing a very timely and urgent article from the pen of Rev. Albert Sidney Gregg, of the Reform Bureau, upon "Tricks of the Race-Gamblers," a subject now pressing upon the attention of our people in New Hampshire and Massachusetts.

If all pastors will promptly forward their collections for the Freedmen's Aid and Southern Education Society to the office, it will enable the secretaries to meet promptly, as they have for the last six years without a break, the salaries of the hundreds of teachers who are in the employ of the Society, and this without borrowing funds to meet these claims.

The only Methodist Episcopal Church in France is in Marseilles. It has just this year been gathered. It consists of Italians, there being over one hundred thousand of that nationality in the city. The pastor, Augusto Lenzi, is a member of the Italian Conference. Fifty converts have already joined the church, and a few weeks ago a new house of worship was dedicated. The interest shown by other evangelical churches was remarkable. The president of the synod of the Reformed Church offered the prayer, and representatives of four other denominations participated in the opening service.

At the bidding of the queen of the New England Branch of the Woman's Foreign Missionary Society, Mrs. William Butler, all the officers nearest at hand enjoyed the gracious hospitality of Mrs. Butler and her daughter, Miss Clementina, Feb. 21, at a charming luncheon party at their Newton Centre home. No house in America holds so rare curios as a cut glass dish from the palace of the Nana Sahib of Indian Mutiny fame, or a silver horn worn by women of Palestine, or the now very rare steel engraving with Havelock and other famous generals to the fore, and especially the church roll of the first Methodist Episcopal Church in India, of which Mrs. Butler is the sole surviving member. The latter fact recalls the old fable of Æsop: "Only one, but that one a lion." After luncheon

talk naturally drifted toward the thank-offering for 1906, and the Butler Memorial Hospital to commemorate the pioneer services of this noblest of women. Thus very naturally this social hour did not break up without earnest prayer for the success of an enterprise in which every W. F. M. S. woman is interested.

Will not the greatest joy of heaven be the wings we shall find there for our plodding and footsore aspirations?

The Pasadena *Daily Star* of Feb. 10 says: "Yesterday afternoon, at their beautiful winter home on East Colorado Street, Principal C. C. Bragdon, of Lasell Seminary at Auburndale, Mass., and Mrs. Bragdon received the former students and teachers of the institution at the annual reunion. This event in California is simultaneous with the annual reunion in New York of the Lasell Club. The latter is generally held in the midst of snow and ice, while the former comes at a time of glorious sunshine and profusion of bloom. The ardor and interest is the same, however, as more than fifty telegrams from the gathering in New York attested. The Bragdon home was thrown open, and to its beauty of interior was added the loveliness and fragrance of flowers. The Lasell colors, blue and white, were reflected in the clusters of perfect California violets and dainty white sweet peas. The beautiful art gallery, with its wealth of lovely pictures, was made a centre of special interest. Afternoon refreshments were served." Then follow some sixty names of those who were present.

Abraham Lincoln had a wonderful way of "putting things" so as to command the assent of his hearers, or at any rate to interest them and hold their attention. The preacher of the Gospel, while he may not have Lincoln's genius for speech, should emulate that same power of expression for high ethical ends. The reason why some preachers are so much more popular than others is, other things being equal, because they can put things so that they make a dent on the mind of their hearers. Different men have different styles, and it is well that it is so, but all should alike seek the gift of "getting there," in the minds of their audience—or of "arriving," as the French say—and the power of shooting home truth phrased in intelligible forms so that it will impinge on the conscience of every hearer.

Nearly 400 at Banquet

THE reception given to Dr. Louis Albert Banks by First Church, Temple St., on the evening of Washington's Birthday, was an unusually successful and enjoyable occasion. Old friends of this church and of Dr. Banks, with the students of the School of Theology (who were present by invitation of Hon. E. H. Dunn), assembled in large numbers—nearly four hundred in all. At the banquet, Rev. Dr. Franklin Hamilton, the pastor, presided, and at the post-prandial speaking introduced Dr. Joseph Paul, who made a fitting address of welcome to their old pastor, Dr. Banks, who goes immediately to Denver. Dr. C. W. Rishell, in place of Mr. Dunn, who was unable to be present, cordially welcomed the students. Samuel W. Corcoran, representing the student body, replied. Dr. Banks, who was greeted with enthusiastic applause as he rose to speak, told of his early experiences in the ministry in the West.